

Volume 146

JANUARY 1948

Number 1

MISSIONS

AN INTERNATIONAL BAPTIST MAGAZINE

REF. STACK 5

Happy New Year!

(See p. 12)



President Truman's Message



International News Photo

President Truman, who is a Baptist, has called upon Americans to give more generously and systematically to religious causes.

It is reported that there has been a serious decline in giving to religious work during the past few years. . . . The percentage of giving in 1932 was 5.3%; in 1947 it was only 1.6%.

The President says:

"I am firmly convinced that a systematic setting aside of income would contribute to the moral fibre of every citizen thus participating, and through the service made possible by such voluntary contributions, the welfare of the nation would be greatly strengthened and advanced."

Mr. Truman expressed concern over reports of "the lack of progress in the moral and financial support that has been forthcoming for our religious, educational and welfare institutions."

"I submit to my fellow citizens," the President said, "that we cannot hope for the continued blessing of Providence if our prosperity is used selfishly for our own personal gratification without a more appropriate increase in the voluntary, systematic support of those religious, educational and character building agencies and institutions upon which the integrity of the nation is based."

Council on Finance and Promotion

NORTHERN BAPTIST CONVENTION

MISSIONS is published monthly except in July and August at 10 Ferry St., Concord, N. H., by the Northern Baptist Convention.

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THE QUESTION BOX JANUARY

NOTE.—Questions are taken from all pages and occasionally advertisements. The Contest is open only to subscribers.

1. What organization promotes exchange of students?
2. What was dedicated on October 18, 1947?
3. Who has become known as "The Gloomy Dean"?
4. What conference expects more than 2,500 delegates?
5. Who is Woodrow Ging?
6. On what do Baptists base their faith?
7. Who are a proud and independent race?
8. Who was killed in action August 1, 1944 in Italy?
9. What is always increased by union?

Note that this contest began with September and runs through June, 1948, and is open only to subscribers.

10. How many children are in the Alaska Children's Homes?
11. Who is Gilbert Darington?
12. What was held at the Madison Avenue Baptist Church?
13. What has a surface soil of volcanic ash?
14. Who is U So Nyun?
15. Who is C. K. Djang?
16. What Mayor holds a Princeton University Ph.D. degree?
17. What will have no significance to millions of people?
18. What secretary retires on December 31, 1948?

Rules for 1947-1948

FOR correct answers to every question (180 questions) in all issues, September to June inclusive, a prize of a worthwhile missionary book or a year's subscription to *Missions* will be awarded.

Answers should be kept at home until June and all sent in together. In order to be eligible for a prize, state both the answers and the page numbers on which answers are found.

Answers should be written briefly. Do not repeat the question.

Where two or more in a group work together only one set should be sent in and in such a case only one prize will be awarded.

All answers must be mailed by July 31, 1948 to receive credit.

The Front Cover

The appealing photograph on the front cover is made available by the courtesy of The Prudential Insurance Company of America.

While the baby is registering vigorously and in the only way known to him, his dissatisfaction with his world as he enters the
(Continued on following page)

MISSIONS

An International Baptist Magazine

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For subscription rates see page 53

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1948

In Need of New Year Light

CARTOON NUMBER 145 BY CHARLES A. WELLS



AS the world moves on from one year to another through its starry path in an infinite universe, we must either feel the deep eternal purpose of it all and our own part in it, humble yet significant, or else be lost in hopeless cynicism and despair.

The one cure for such cynicism and the only remedy for such despair is to see the world in terms of man's relationship to God as revealed through Jesus Christ. Ever since the eternal drama on Calvary, men have known with certainty that God had a plan and a purpose for the world, and for each human soul that dwelled upon it. Jesus revealed that truth on the cross where He died forsaken among criminals. But He was not a criminal. He was God's son over whom death had no dominion and whose living reality was revealed in the glory of the resurrection. In His life, death, and resurrection He spanned the infinite distance between the despair of man and the purpose of God. In this timelessness and in this measureless span modern man can find his world take on a new meaning.

With this kindly light leading humanity through the mysteries of the coming year, cynicism will give way to hope, and despair will vanish before the revival of faith, and thus humanity may confidently look forward to a Happy New Year.—CHARLES A. WELLS.

New Year, and although the older generation may be tempted pessimistically to look at the same world through dark glasses and to feel alarmed over conditions, actual and potential, it is nevertheless certain that the sun will shine in 1948, and that constructive influences will be at work all over the world.

Moreover the Christian church with its gospel of love and hope, of reconciliation and good will, of salvation and brotherhood, is certain in 1948 to face one of the greatest opportunities and challenges in its history.

In that fact lies abundant reason for the familiar greeting, HAPPY NEW YEAR!

WHO'S WHO

In This Issue

► CLADILE ORELIA BOYD is a missionary of the Woman's American Baptist Mission Home Society at the Central Christian Center in Wilmington, Del.

► ALICE M. GIFFIN is a missionary of the Woman's Foreign Board, in service in South China since 1939.

► LEONARD GITTINGS is a missionary in Belgian Congo, in service since 1947 following a sojourn in the United States of nine years after a previous term in Africa.

► NUVAUT PARSEGHIAN is secretary of the Asiatic division of the Institute of International Education. In this issue she writes about Burmese students in the United States.

► JOHN E. SKOGLUND is Professor of Theology at Berkeley Baptist Divinity School, Berkeley, Cal.

► HILLYER H. STRATON is pastor of the First Baptist Church in Malden, Mass.

► MARGARET H. WEBBER is the wife of Rev. Aaron F. Webber, President of the Evangelical Seminary of Puerto Rico.

► VINCENT YOUNG is a missionary in Northern Burma and across the border in China, in service since 1931.

GI

Miss B. M. Chaffee
12-30-48

The Prize Essay Contest

An announcement to contestants

It had been hoped to publish in this issue the names of the ten prize winners in the recent Essay Contest which closed October 31, 1947, as announced on page 387 in September issue and on page 512 in October issue. So many readers participated in the contest, several hundred of them, that the judges have not been able within the intervening five weeks between the close of the contest and the day this issue must go to press, to complete the task of reviewing the manuscripts submitted and of determining the

winners. Announcement will therefore be made in the next issue.

Have You Noticed a Change In Magazine Serialization?

Beginning with this issue *MISSIONS* restores a system of volume numbering that goes back to the

beginnings of the magazine. Heretofore *MISSIONS* has numbered its annual volumes chronologically from the year 1910 when the magazine assumed its present name. Thus for the year 1947 the magazine Volume was 38 and for the new year 1948 this issue under the



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Successful Pull Depends On Unified Effort

One of the spectacular features of college life at Franklin College is the annual freshman-sophomore tug-of-war on Homecoming Day. In the photograph the freshmen who have been pulled into the stream are apparently losing the contest. They are discovering that "pull" does not necessarily mean knowing the right people. The hardy, persevering sophomores, on the other hand, are translating their conception of "pull" into hard work, diligent training, and unified effort.



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same numbering would begin Volume 39. By going back to January, 1803 when the magazine first appeared as *The Massachusetts Baptist Missionary Magazine*, the name being changed in 1817 and again in 1836, (See editorial masthead on page 34) the new year 1948 makes

this January issue the first in Volume 146. It is believed that this change in numbering will more accurately and adequately reflect the long, honorable, and distinguished history of this periodical which really has an unbroken continuity of 145 years. During this

long period of time the magazine has survived six wars in which the United States was engaged, numerous minor and major financial depressions, and several periods of theological controversy. With such a background of history and in view of MISSIONS recognized place and prestige in the field of church publications, the subscriber has in MISSIONS a magazine of which he need not feel ashamed.

LETTERS

From the Editor's Mail Bag

In the interesting report of the meetings at Copenhagen are some things that disturb and grieve me. . . . Why did the speech of Dr. M. E. Dodd have to be the occasion for another attack on Southern Baptists with the sneering expressions, "However, Southern Baptists thought otherwise," and "the usual Southern Baptist arguments in support of Southern Baptist continued ecclesiastical isolationism"? And was not the paragraph about the Atlanta street car token beneath the dignity of MISSIONS? When viewed in the light of the other references one cannot but conclude that the reference to the street car token was intended as another sneer. . . . Northern and Southern Baptists are working together in the Joint Conference Committee on Public Relations and in a cooperative relief work through the Baptist World Alliance. The effectiveness of such cooperation is dependent at all times upon mutual respect and courtesy. We have enough men on both sides of the border who have an ugly spirit. Surely we should look to the MISSIONS for an influence that is always for Christian courtesy and understanding and fraternity. A joint committee on comity between the two conventions is now in process of formulating a report. There are points of difference between Northern and Southern Baptists. They do not always think alike and they differ in their ways of doing things, but these differences should not make it impossible to maintain wholesome mutual respect. These differences will not grow less through the practice of discourtesy on

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WORLD EVANGELISM

THE "WAS" ARE IN EARNEST...



REMOTE WA TRIBESMEN
EARNESTLY REQUESTED THE
VINCENT YOUNGS, NORTHERN
BAPTIST MISSIONARIES OF
BURMA, TO BECOME THEIR MISSIONARIES. A MULE
WITH A NATIVE RIDING SADDLE, BLANKETS, AND
A SUIT OF WHITE WA CLOTHES WERE THEIR
PLEDGE OF LOYALTY AND COOPERATION.

either side. They will rather be diminished through better understanding and through the maintenance of mutual respect. This should not be impossible if we remember that we are Christian brethren. — — —

NOTE—The above letter came from a well known Southern Baptist. His name is purposely omitted in order that the Editor's reply may be objective and not personal. MISSIONS gladly accepts rebuke for whatever unfortunate impressions have been conveyed by the paragraphs to which the writer refers. At the same time MISSIONS maintains that although the word "sneer" is in the Editor's dictionary, it has never been intimated in the Editor's vocabulary during his 15 years of editorship and his ten years of associate editorship prior thereto. The street car token incident was intended as a bit of humor. It was so received at Copenhagen. The crowd laughed twice, once when hearing the incident in English and again when it was interpreted in Danish. The reference to Dr. Dodd's speech was a factual report of what happened. No "sneer" was intended or intimated. MISSIONS agrees wholeheartedly in the necessity of wholesome mutual respect between

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Northern and Southern Baptists in spite of their admitted points of difference.—ED.

I like to read MISSIONS because its Editor is not a "yes-yes" man.—Rev. T. Vassar Caulkins, Garrett Park, Md.

NOTE—To reader Caulkins hearty thanks for one of the nicest commendations that MISSIONS has ever received.—ED.

Your editorial "The Drinking Legion" in your series on The Great Delusion is unfair, uncharitable, and un-Christian. You mention hotels complaining about the destruction of prop-

erty and the scattering of broken whiskey bottles and you state that the hotels had police patrolling the bars. If hotels sell the stuff, why should they complain? Let us admit that there was drinking, but why stigmatize the Legion for what a few hundred members had done? You made no mention of the thousands who attended the convention and did not drink. As a matter of fact, when these complaints were run down they were proved to be very insignificant, and more than that, the hotels invited the Legion to return. Have you examined the history of the American Legion and do you know what it has done for veterans and for the furthering of true Americanism? It seems to me that your editorial was

AN APPROPRIATE NEW YEAR GREETING

What could be more appropriate for a New Year Greeting than a Gift Subscription to MISSIONS? Month after month it would bring cheer and inspiration into the home of a friend, or relative, or shut-in.

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ADDRESS.....
CITY AND STATE.....

Additional names and addresses should be written on a separate piece of paper and \$1.50 enclosed for each name

ultimed, unpatriotic, and just terribly small.—*C. H. Bowman, D.O., American Legion, Williamsport, Pa.*

I was deeply interested in Dr. Milton C. Froyd's article. Are reprints available? I would like to enclose 125 copies in our church bulletin.—*Rev. H. L. Janerin, Nokomis, Ill.*

Let me congratulate you on the November issue. I read with great interest Dr. Milton C. Froyd's article, "When Going Up Really Means Going Down." May I have permission to re-

print it? I believe that this vivid, definite, and precise picture should be brought to the attention of every church that is underpaying its pastor.—*Rev. Henry Pfeiffer, Okeene, Okla.*

NOTE—The article by Dr. Froyd in the November issue has been reprinted and copies are available on request to Mr. Paul C. Carter, Baptist Headquarters, 152 Madison Ave., New York, 16, N. Y.—Ed.

We are all proud of MISSIONS, without exception the best missionary magazine in this country, and if we knew

all those published abroad, we could likely say still MISSIONS is the best published.—*Rev. Charles E. Stanton, Granville, Ohio.*

The Upward Trend Depends on You

This month (*January*) begins the 16th year of MISSIONS under its present management.

During the past 15 years the subscription trend for the first four months was downward. Then began the long, steady, almost uninterrupted upward trend, with only an occasional month recording a loss in circulation. For the 15-year period, which means 180 months, there have been only 20 months of subscription losses and 159 months of circulation gains.

By any criterion that is a phenomenal record. Unfortunately the past four months have registered declines.

What is now needed is a little stimulation and push to turn the trend again upward so that another long and uninterrupted score of gains can be recorded. Will you not do what you can, personally and in whatever society or group or church organization you participate, to speak a word for the magazine, help the Club Manager promote its circulation, and persuade some non-subscriber to join MISSIONS' 50,000 subscribers.

Have you ever thought of a New Year Gift Subscription? Fill out the coupon on page 5, send in with your remittance of \$1.50 (Club Rate) for each name you include, and MISSIONS will do the rest.

A Correction

Mrs. Robert A. Chandler, listed in WHO'S WHO in November, is a former Midwestern Vice President of the Woman's American Baptist Home Mission Society. She was incorrectly identified as the wife of the Kodiak, Alaska, boat evangelist.

DO YOU KNOW THAT . . .

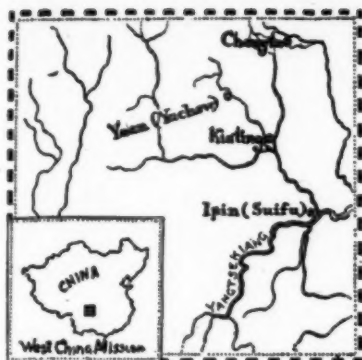
IN AUGUST 1947, JUST AS BURMESE CHRISTIANS WERE IN THE MIDST OF REBUILDING THEIR CHURCHES, AN ALL-TIME RECORD FLOOD ALONG THE IRRAWADDY SWEEPED AWAY MANY HOMES AND CROPS.

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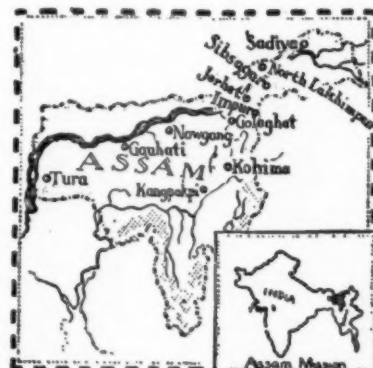
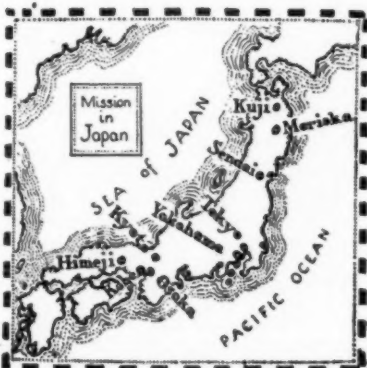
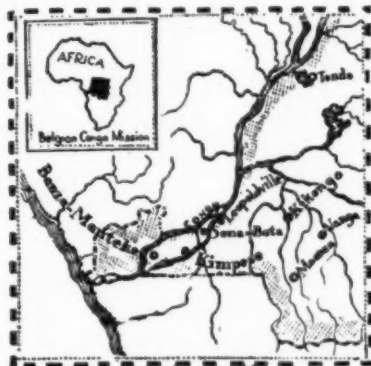
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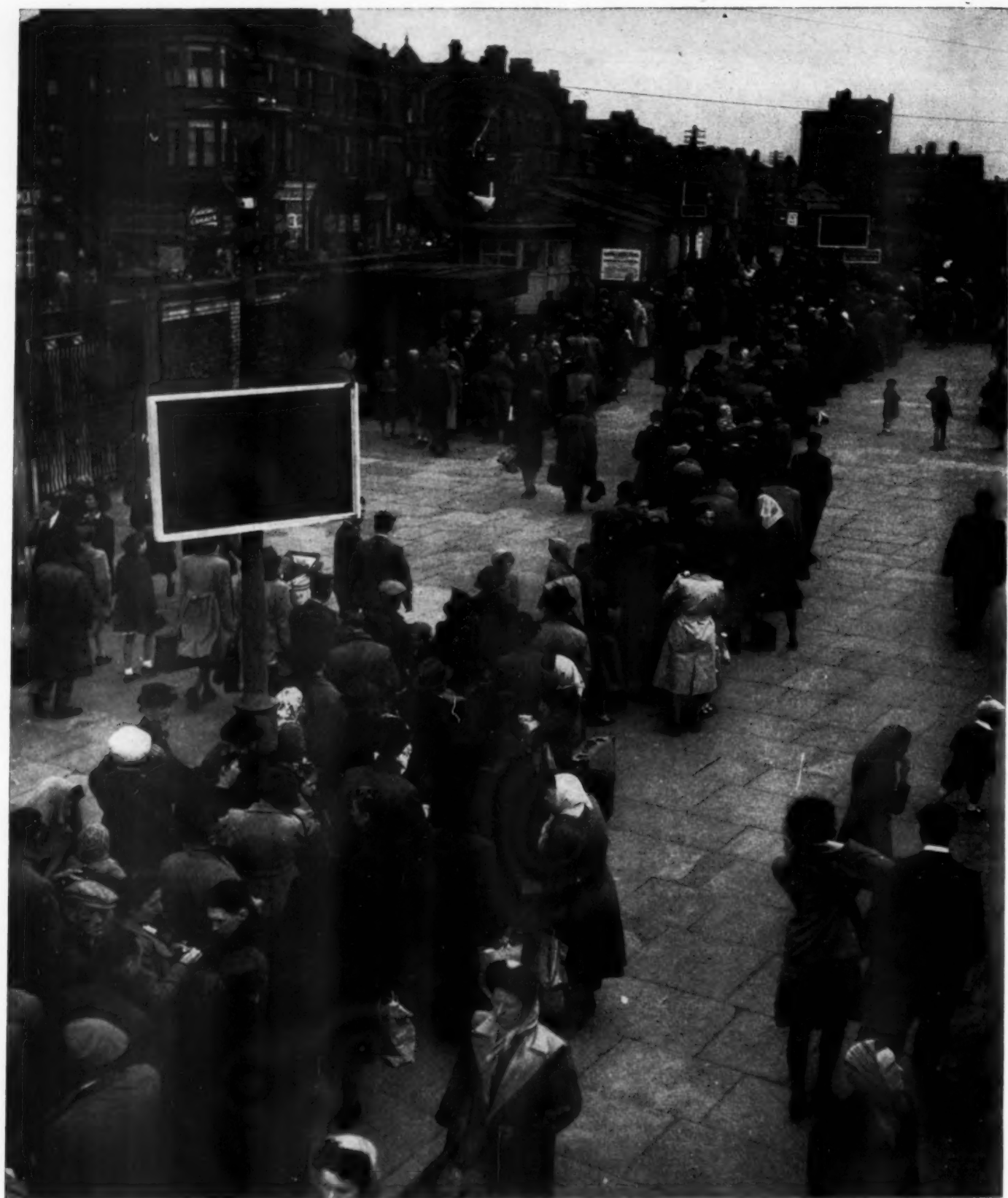


Photo by Three Lions

ALL IS NOT WELL IN POSTWAR ENGLAND

A typical British postwar queue. These people are lining up at a railroad station. With food scarce, strictly rationed, and food prices held artificially low, the British people have money to spend on other things but the other things are not available. As the Chancellor of the Exchequer remarked in presenting the new tax bill late in November, "too much money running after too few goods." And so the British people spend their money on travel and the trains are fearfully overcrowded.

See article, "All Is Not Well in Postwar England," pages 12-20

MISSIONS

VOL. 146. NO. 1



JANUARY 1948

From Old Year Shadows into New Year Light

ALTO Congress in special session on November 17, 1947 the President of the United States outlined two grave problems: (1) aid to Europe, and (2) the threat of inflation. They were given extensive radio and newspaper publicity. Very few papers printed the full address. Hence very few Americans, unless they listened intently when the address was broadcast, sensed its most significant and vital paragraphs. All that the President proposed and all that the American people will do for Europe will depend on their realization and acceptance of Mr. Truman's following appraisal of American power. (*Italics by MISSIONS.*)

The American nation is strong in material resources and in the spirit of its people.

I refer to the strength of this nation with humility, for it is an awe-inspiring truth that *the manner in which we exert our strength now and in the future will have a decisive effect on the course of civilization.* Here is a truth whose significance grows with the experience of each passing day.

The American people are becoming aware more and more deeply of their world position. They are learning that *great responsibility goes with great power.*

Our people know that our influence in the world gives us an opportunity—*unmatched in history*—to conduct ourselves in such a manner that men and women of all the world can move out of the shadows of fear and war into the light of freedom and peace.

In three ways the American people can discharge the terrific responsibility that goes with the unparalleled power that has been placed in their hands.

One is to support wholeheartedly whatever relief program is authorized by Congress so that "the people of the world can move out of the shadows of fear and war into the light of freedom and peace," provided only that it is a dis-

interested program without selfish political implications, and that it is done "not for credit but because it is right and necessary," as the President said at a press conference.

The second is to put an end to American war-mongering. "The hysterical war propaganda in the American press is unbelievable," said a Britisher to an Editor of *The New Republic*. "No responsible European of any political party would tolerate it." Instead of war propaganda the American people should promote reconciliation and understanding among the nations, support the United Nations as the world's only organized hope for peace, and resolutely oppose American peacetime military conscription. Thereby will they demonstrate their sincerity in using their tremendous power so that "the people of the world can move out of the shadows of war and fear into the light of freedom and peace."

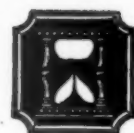
The third way is to expand and support more generously the global missionary agencies of the Christian church, in their humanitarian services without regard to race, color, creed, national origin, and political ideology, and in their spiritual ministries. We live in a lost, bewildered, disintegrating world. That has been said so often that it has become a platitude. However platitudinous, its painful truth emphasizes once again that only an intelligent, persuasive, dynamic Christian evangelism that supports its individual appeal with an ethical and social content relevant to our generation, will meet the spiritual needs of that generation which today lives in the shadows and yearns desperately for the light.

Thus can the American people meet the President's challenge and lead the world out of its old year shadows into the radiant light of A HAPPY NEW YEAR.



The World Today

Current Events of Missionary Interest



President Daniel Burke of the American Bible Society presenting Russian Bibles to Metropolitan Gregory of Leningrad and Novgorod. The three other men are Archbishop Adam and Exarch Benjamin of the Russian Orthodox Church and Bible Society Treasurer Gilbert Darlington

A Christmas Gift of Bibles To the Churches and People of Russia

AS A CHRISTMAS GIFT to the churches and the people of Soviet Russia the American Bible Society presented to Metropolitan Gregory of the Russian Orthodox Church 10,000 copies of the Russian Bible, 5,000 Russian New Testaments and Psalms, 100,000 Russian Gospels, and 1,000 Greek New Testaments. All were officially presented by President Daniel Burke of the Bible Society at a special ceremony in the Bible House in New York City just before Metropolitan Gregory sailed back to Russia. He had been in this country on a special mission. Before his departure he was able to clear the export and import license for these books and it was confidently expected that they would be delivered to the Russian Church Patriarch Alexei in Moscow in time for distribution before Christmas. The 1,000 Greek New Testaments were to be distributed among students in theological seminaries which the Russian Government has again permitted to function. This expression of Christian fraternity and good will should be infinitely more efficacious in the building of friendly relations between the people

of Russia and the people of the United States than the hysterical warmongering which has been too prevalent in recent months.

They Warm Their Hands Over a Hot Bowl of Soup

MUCH newspaper publicity was recently given to the remarks of a U. S. Congressman who on his arrival in New York reported that he had seen no evidence of starvation in Europe. A well known American industrialist, also back from Europe, said in a radio broadcast that he likewise had seen no starvation. Refuting both reports, Miss Judy Barden, correspondent of *The New York Sun*, gives a disheartening and alarming picture of food and health conditions. She has been in Europe, and especially in Germany, almost since the end of the war. She reports tuberculosis as having jumped from a death rate of 8 per 10,000 population in 1938 to 24 per 10,000 population in 1947, an increase of 200% in nine years. There are at least 30,000 cases of tuberculosis in Berlin and 70,000 cases of hunger oedema, people with swollen limbs and swollen faces who get thinner and weaker every day while more water

swells their faces. Due to malnutrition almost 90% of new babies died before the end of the first year of life. The Berlin Institute of Hygiene recently weighed 50,000 Germans. Men were 8% underweight, women 15% underweight, while children between 9 and 13 years of age were more than 20% underweight. In one year 25% of children in the growing age had registered no increase whatever in weight. At great risk to his own health a representative of the American Relief Organization for Europe lived for 24 days in a German hotel on German rations, eating only what a German workingman would receive as his daily rations. The American in 24 days lost 24 pounds in weight. Whether the visiting American Congressman did or did not see these things, concludes *The New York Sun* correspondent, does not alter the facts. "The Germans are slowly starving," she reports. "They are breeding a race of pigmy children with bow legs and swollen joints. And apart from starvation they face the added misery of another winter without fuel." Her final picture is almost devastating in its poignant realism, "cold and hungry guests in a restaurant first warming their hands over the bowl of hot soup before they eat it." This should make disquieting reading for Americans who have just experienced a warm and cheerful Christmas.

A New National Holiday Is Added To the World's Independence Days

THIS month a new independence day is added to the long list of national holidays that are celebrated throughout the world in recognition of sovereign freedom. What the 4th of July means to the American people the 6th of January will hereafter mean to the 15,000,000 people of Burma. On October 17, 1947 in a simple ceremony in London the British Government signed a treaty with the Government of Burma whereby Burma became an independent nation completely outside the British Empire, just as the Treaty of Paris signed in 1783 recognized the complete independence of the United States. In signing the treaty in behalf of Burma, Prime Minister Thakin Nu expressed confidence that it would "form a firm and solid basis for Anglo-Burmese friendship.

The treaty ends a colonial relationship with England that dates back to the year 1612 when Burma first came under British influence through the East India Trading Company. Complete annexation followed the several Burma wars of 1826-1852, the first of which coincided with the opening of the Baptist

foreign mission enterprise under Adoniram Judson. Since 1919 Burma has been a Governor's Province, ruled by a British Governor and a Council of Ministers until the Japanese occupation in March, 1942. The unique significance of this epochal change in sovereign relationships in the Far East is seen in Prime Minister Clement Attlee's comment that the treaty "concludes a transfer of sovereignty which has not resulted from the exercise or the threat of force." It cost the people of the United States a long and bitter struggle from April 19, 1775 until October 19, 1781 to win their independence. The people of Burma receive their independence by democratically voted request. Humanity does make progress.

As a gesture of good will and appreciation of British "championship of human rights" and the "intellectual and moral leadership Britain has exercised for many centuries," Prime Minister Thakin Nu announced Burma was sending a shipment of 10,000 tons of rice to the people of England.

Thus Burma regains the freedom that was taken away by the British nearly a century ago. Rich in natural resources and as the rice bowl of Asia, in no danger from a hostile neighbor, and not torn asunder as in India, by religious strife, Burma should be able to look forward to prosperous independence.

When Adoniram Judson arrived in Burma in 1813 as the first American Baptist foreign missionary and when later he was cruelly tortured in the filthy prison at Ava, neither he nor any American Baptist then supporting him could possibly have imagined that some day Burma would be one of the enlightened sovereign nations of the world, and would be diplomatically represented by an Ambassador at Washington. The unexpected and the unimagined has happened. This month Burma begins her independence, and is represented at Washington by Ambassador U So Nyun. He arrived in New York by airplane accompanied by his wife, Daw Thein Chit, his daughter, Khin Aye, and his two sons, Maung Khine and Maung Aung. They posed for a charming family photograph in their suite at the Waldorf Astoria Hotel, little two-year-old Khin Aye holding in her arms an adorable Burmese doll. The protocol authorities at the State Department must now familiarize themselves with new names for their lists at formal social functions. Even President Truman doubtless had to do a little practicing so as to have been able to pronounce the Ambassador's name when he made his formal call at the White House to present his credentials.

REMARKABLE REMARKS, usually appearing on this page, because of space limitation are transferred temporarily to page 30

All Is Not Well in Postwar England

By WILLIAM B. LIPPARD



Pictures one and four show two of England's more than 4,000 churches damaged or destroyed during the war. The third picture is that of the undamaged Canterbury Cathedral. The second picture reveals a curious result of bombing. The upper stories were badly damaged but the ground floor saloon escaped entirely and is still doing business as usual

THE docks and the customs shed at Southampton were piled high with baggage unloaded by the *S. S. Mauretania*. Immense confusion reigned because of the scarcity of customs inspectors. In American subway fashion more than 1,000 passengers pushed their way through to the baggage counters, each desperately crowding ahead of the other. British baggage was subjected to painstaking search. Gifts for friends, new clothes, tobacco, and other items were subjected to heavy duty. Food was admitted free. Every Britisher was bringing home crates of eggs, baskets of fruit, bags of oranges, chocolate, bacon, tinned butter, and other foodstuffs to supplement his family's limited rations. American baggage was submitted only to perfunctory examination. The inspector cheerfully accepted my word that I had nothing dutiable or prohibited and not one bag had to be opened.

A great surprise awaited every passenger. The baggage porters had gone on strike just as the ship docked. So each passenger had to carry his own baggage to the boat train at the farther end

Impressions of postwar England in the second year after the end of the Second World War, by a wandering Editor who spent some time in England before and after his attendance at the 7th Baptist World Congress in Copenhagen

of the pier. Never before have I seen stylishly dressed American women, some clad in mink coats, carrying their own baggage from a customs shed to a waiting train. However, the traditional American ingenuity for dealing with an emergency soon manifested itself. Mobilizing the idle porters' hand trucks the Americans hauled their heavier bags and trunks to the train. Eventually all baggage was loaded and the train started for London four hours late, arriving at 10:00 P.M. in the midst of a drenching London rain. Through the unrepaired, air-raid damaged station roof, the water poured in torrents. The mad scramble for taxis would have been hopeless had not the police compelled everybody to stand in line and take his turn. It was long past mid-

night before the last passenger reached his hotel. During the Southampton confusion I said to a policeman, "Back in New York we seem to have the impression that with your new Labor Government you no longer have industrial disputes or strikes. How does this happen?"

"You have been given a bit of misinformation," was his reply, "It is true we have no big strikes over here with Labor in control, but we do have a lot of small nuisance strikes like this."

ANOTHER YEAR OF BRITISH SOCIALISM

This was my second introduction to England under its socialist labor government. (See "*Hope and Disillusionment in Postwar England*, MISSIONS, October 1946, pages 460-468). Naturally I was again interested in public reaction. So I made casual inquiries of people on trains and in buses, in hotels and restaurants, and wherever I found a Britisher willing to express his opinion. Somewhat noncommittal but revealing was the comment of a business man on a railway train to Canterbury. "The conservative capitalist classes are vigorously opposed to the Labor Government," said he. His observation was confirmed by recent criticism in the House of Commons by former Prime Minister Winston Churchill. "The middle classes have not yet made up their minds," continued my fellow traveler. "The labor classes have no mind to make up!" More outspoken was a cultured Englishwoman on the train to Harwich. "The Labor Government is ruining England," she bemoaned. "We are short of everything. The government has promised so much and is producing so little." Caustic was the comment of a retired brick manufacturer on the return train from Canterbury. He had always regarded himself as a laborer, for he had worked with his hands. Now in his retiring years and living on his savings, he is being labeled as a capitalist. Bitterly he deplored the failure of the housing program, the lack of coal production, the food shortages, for all of which he blamed the socialist government. One of those rare instances of choice British humor emerged in his description of Britain's terrible winter of 1946-1947 when for several weeks all industry had to shut down because of severe weather conditions and lack

of coal and electric power. While all England was freezing, he and others like him, said he, were warm and comfortable, for as he explained, "We got so hot in thinking of the coal miners and their refusal to mine more coal that we did not need any other heat to keep us warm!" The newspapers are not enthusiastic. While I was in England the government decreed another cut in newsprint which put all papers back to the wartime supply basis. The majority chose to cut the size of the paper. A few, like *The London Times*, chose to maintain size but to reduce circulation. The alleged government reason was a saving of several million dollars in payment for imported pulp wood. The real reason, in the opinion of some papers, is political and not financial. "Our government resents criticism," said one editor to me. "It is choosing this method of gradually curtailing freedom of the press." To an American accustomed to the superabundance and the mammoth size of American newspapers it is difficult to understand how Britain with a steadily diminishing press, expects to keep the British people informed not only on domestic affairs but also on today's grave international issues.

Resolutely the government proceeds with its announced program of nationalization. The coal mines and the banks are already under government management. The law that nationalizes rail, bus, and truck transport, except individually owned truck operations in an area of less than 40 miles, has been passed. The effective date awaits action by the minister in charge. Stockholders of railroads are not satisfied with the compensation decreed for their securities. One evening a retired army colonel was my guest for dinner. Part of his income came from savings invested in railroad stocks. With bitterness, he said to me, "The government proposes to pay me far less than my shares are worth and to pay in government bonds which I am not allowed to sell. That looks like confiscation rather than just compensation." Conscious of its strength, for it has a majority of more than 200 in the House of Commons, and is destined to be in power for another three years until the next general election in 1950, the government is adopting a rather ominously defiant mood and apparently playing the House of Commons against the House of

Lords, as if our own House of Representatives defied and sought to curtail the constitutional powers of our Senate. In a speech to the coal miners Mr. Aneurin Bevan, Minister of Health, is reported to have said, "If the House of Lords dares to stand between the will of the people and what they desire, then it will be the end of the House of Lords." One of the first steps in curtailing the power of the Lords appeared in the proposal read by King George to Parliament in October that the two-year right to veto financial legislation be limited to one year.

Moreover the Labor Government is now really a labor government in that the laboring man is steadily becoming more thoroughly controlled and regimented. On October 6th the new law went into effect whereby all men between the ages of 18 and 50 and all women between 18 and 40 can accept jobs only through government employment exchanges. Eventually nobody will be able to work in England except where and when the government approves. Under these new regulations a strike of dock porters would probably not be permitted. "When the minority is silenced, the road to serfdom is opening up ahead," write Francis and Katherine Drake in an article in *The Atlantic Monthly*. "Already there have been attempts to limit the jurisdiction of the courts, to deny the individual full rights over his house and land, to deprive him of the rewards of initiative. Doing what one is told to do is not so many steps away from thinking what one is told to think."

It is neither courteous nor proper for me as an American to criticize the British government. I report these observations not in censure but as comments on conditions as I observed them and



An immense pile, almost a mountain, of rubble from the demolished area around St. Paul's Cathedral

heard them discussed. What the American people need to manifest amid their own immense prosperity, their undamaged industrial plant, their vast economic and financial resources, is a deep and abiding sympathy for the people of England, and for a government that, regardless of its name or its social and political objectives, is compelled to reconstruct a war damaged country, repair a worn-out national economy, and restore a weary, undernourished, and disillusioned people.

GRIM AND ABIDING SCARS OF WAR

Facing the government daily, confronting every British man, woman, and child, and facing every American tourist from the undamaged cities of America, are the grim, ugly, impressive, sometimes inspiring, often hideous scars of war.

These scars of war are seen in the vast areas of destruction left by almost five years of air raids. The rubble has been cleared away. Bricks from the demolished buildings have been used to build protective walls around the gaping holes where once had stood homes, office buildings, churches, and hospitals, for the bombs that



A gutted London public garage. What happened when the incendiary bomb hit the gas tank is unimaginable

dropped during night raids were no respecters of persons or buildings. All over London the tourist comes upon desolate areas, some of vast extent and covering whole city blocks, still others only as large as the site of a single building where either a chance robot bomb or one or two incendiary bombs had left the resulting ruins. Along the Thames River the damaged area is widespread. Around St. Paul's Cathedral the region of desolation and ruin is of staggering dimensions. Some of the port cities like Plymouth and Hull and some of the industrial towns like

Bristol and Coventry have ruined areas that will require from 20 to 30 years to rebuild. During the past two years all that could be done was to clear away the rubble, protect the passerby against falling into the gaping cavities, and do emergency repair on buildings that were partly damaged and therefore were still serviceable. To replace the one million destroyed homes less than 200,000 have been constructed during the past two years. For a long time to come the British people will be daily aware of these physical scars of the war.



Many bombed areas are now parking lots. The early Sunday morning photograph explains the absence of cars

Not so apparent yet real and poignant are the scars of war left in the bereaved families from whose firesides young men went forth to war and did not return. It is heartbreaking day after day to see the half column or more memorial notices that are printed, at advertising rates of so much per line, in the columns of *The London Times*, usually on the birthday or the wedding anniversary, or the anniversary of the date of death, of some brother, son, husband, who was killed in action, or died of wounds, or succumbed in some German or Japanese prison camp. Typical of these are the following two out of many that I clipped from *The London Times* from day to day during my sojourn in England.

GILLIAT—In proud and loving memory of LT. DAVID GILLIAT, killed in action in Italy, August 1, 1944. "This is the blessedness of the life hereafter, that that never is absent which always is beloved."

CUNNING—In proud and loving memory of JAMES ERKSINE CUNNING, Pilot Officer, R.A.F. of Eton and Corpus Christi College, Cambridge, most beloved son of Mr. and Mrs. Joseph Cunning. He and all the numbers of the crew of their



Gone are the iron fences around public parks. All were turned into munitions and replaced by tree branches

bomber were shot down on their flight to Essen, Germany, on August 8, 1941 and none survived.

He is not dead. He could not die,
So young was he and gay.
So gallant and so brave a soul
Could never pass away.
And though I cannot see his face,
I know he walks with me
In the happy freedom
Of his immortality.

England lost approximately 350,000 young men in the war. A corresponding casualty list for the United States would have meant the death of more than one million on the same proportion to population. That is an immense loss of life for a small country like England. *It is an immense loss of life for any country!* This scar of war can never be healed. England sorely needs this loss of manpower today in her economic and financial recovery program. Moreover this loss accentuates the far more devastating loss of the first World War when more than one million of England's finest young men were killed. They are buried in Flanders Fields where the poppies grow, and along the shores of Gallipoli, and wherever they fought in that conflict of 30 years ago. Here is one explanation to account for the scarcity of outstanding public leadership in England today. The generation of men who ought to be leading the nation in politics, finance, commerce, the arts, industry, religion, etc. is not in England. *That generation is dead!* No people can afford the loss of one million young men. A terrible price for that loss of manhood must inexorably be paid 30 years later.

The scars of war are seen also in the grievous austerity of life which the British people are

called upon to endure during these disillusioning postwar years. While nobody is starving in England and the available food supplies are efficiently rationed so that everybody gets his equitable share, the British diet today is so monotonous and unpalatable, so unappetizing and unsatisfying that the joy of eating has gone out of life. The meat ration per person is only 25 cents worth. This means that what an American would regard as a stingy serving of meat at a single meal in a restaurant course dinner *must suffice a Britisher for an entire week*. Sugar, butter, margarine, tea are severely rationed. Millions of children from one to seven years of age have never seen an orange or a banana. Bread is rationed. Milk is limited to one quart per person per week, when available, with children allowed six pints per week, *less than one pint per day*. Last month the gasoline ration for pleasure driving was prohibited altogether. Bacon is limited to one ounce per person per week, *provided the butcher has any*. Eggs are as scarce as the proverbial teeth in the hens that lay the eggs. It was well nigh tragic to order a meal in a well-known restaurant on the Strand where before the war the finest roast beef was carved to order on a movable serving table. Today only a chunk of fish constitutes the main dinner course. Kipperd herring for breakfast every morning soon became tiresome. One morning sausage was an alternative. It was perhaps 80% cereal and 20% meat products. Its odor was far from pleasing. Of course a restaurant patron can eat anything served him with complete impunity and lack of fear because food is so scarce that nothing is allowed to remain uneaten long enough to spoil. And assuredly nothing is wasted. What this means is vividly described in a letter in *The New York Herald Tribune* by A. D. Metcalf of Carmarthen, England:

Look at Britain—land of want and undernourishment, of nightly blackout, and lack of fuel and warmth, where queues of mothers wait for food permits at food ministry offices, and then form queues again at the food shops. A more dispirited sight is not to be found especially in cold wet weather.

Latest in the long series of government food restrictions was the announcement in November that potatoes were to be rationed three pounds per person per week. On the first day of potato

rationing, reports *The New York Herald Tribune*, "many housewives went away upset and crying when they saw their three-pound ration." How utterly fantastic and crazy that seems when it is remembered that because of a surplus in the United States, potatoes were left to rot on the ground or heaped in immense piles, saturated with gasoline, and burned. If you were an Englishwoman what would you think? One of the most depressing pictures ever to come out of England was a recent photograph in *The New York Times* showing a long queue of people, mostly women and children, with bags and baskets lining up in front of a butcher shop. By actual count there were 41 persons in the photograph. Over the door of the shop was this sign, OWING TO A LIMITED SUPPLY OF HORSEFLESH FOR HUMAN CONSUMPTION PRIORITY WILL BE GIVEN ONLY TO REGULAR CUSTOMERS.

Similarly trying and discouraging is the shortage of clothing. All wearing apparel is rationed. A man is allotted 45 clothing coupons each year. Since a suit requires 26 coupons and an overcoat likewise, no man can buy an overcoat and a suit in the same year. And if 26 coupons are used for either suit or overcoat, the remaining 19 will not suffice for shirts, underwear, pajamas, shoes, handkerchiefs, hats and even neckties. For women the clothing problem is most acute as any American woman will appreciate who loves nylon stockings, nice dresses, suits, as well as dainty other garments. To all of these the women of England have long ago said farewell. Nearly every Baptist woman delegate from England to the Baptist World Congress at Copenhagen made a one-day side trip to Malmo,



Another of England's more than 4,000 bombed churches. This stands in the devastated area in London near the Thames River



This little Congregational church was built out of the rubble of the big church that stood on this site

Sweden, and there purchased quantities of wearing apparel unobtainable in England. Even that method of replenishing worn out clothing will now be abandoned for on October 1st the travel allowance for Britishers going to a foreign country was cut from £35 (about \$140) to £5 (about \$20), and with only \$20 available not much margin is left above hotel and railroad fares for food or clothing purchases. So imperative is the government's need of conserving British resources that all parcels and letters sent from England are now inspected by X-ray and fluorescent screen to detect any money or valuables that the sender may be mailing out of the country. The penalty is confiscation of whatever is sent abroad, a fine of \$2,000, and two years' imprisonment. This is what the British austerity program of living now means.

THE LABOR GOVERNMENT'S LEGACY

Many people in the United States are wondering why Britain is in this dreadful condition. I can merely mention briefly several reasons. One is geographical. Great Britain is a small country, only as large as New York State and Pennsylvania, which have an area of 95,000 square miles, whereas Great Britain (England and Scotland combined) has an area of 90,000 square miles. Great Britain has a population of 46,000,000 whereas New York and Pennsylvania have less than half of that. The farms of New York and Pennsylvania can produce enough food to feed their people. That cannot be done in Great Britain to feed a population again as large. Therefore food must be imported and it must be paid for with industrial exports or with earnings on foreign capital investments. The latter have been expended in paying for the

war. An example is found in Argentina where British capital had built the railroads. Bond interest and dividends on stock helped to pay for Argentine beef and wheat. After these investments were sold to pay for the war no more dividends or bond interest, were available to pay for imports of food. Moreover, during the war the factories and machines of Britain were almost worn out. They became obsolete and today cannot produce enough industrial and textile export goods to pay for imported food and other needed items. Furthermore, the British coal mines lack modernization and coal mining machinery. They have been worked so many years that they are now deep underground. So the British coal miner can mine in one day only one fifth the amount of coal that an American miner can bring out of the ground. Since coal has long been one of Britain's important exports, the curtailed output explains why coal does not bring back food and other essentials. Added to all these difficulties is the war devastation itself which in some cities will require many years for reconstruction. In London alone not a single new office building has been erected to replace the several hundred that were destroyed. Only 3,829 new dwelling units have been built to meet the need presented by the 116,000 homes that the air raids demolished. And to the shame of the American people it must be said that the United States is also in part responsible for Britain's plight. The long delay in Congress in debating the \$3,750,000,000 loan meant that when it was finally approved its purchasing power, because of the rapidly skyrocketing prices in America, was about half what had been expected. Finally, Britain's plight is due to Britain's policy of peacetime military conscription and in keeping more than one million men in the armed forces. They are scattered all over the world to maintain Britain's tottering empire. This deprives industry of manpower. So the people suffer.

Frankness and realism as well as fairness compel the admission, and I cannot emphasize this too strongly, that the present Labor Government is not responsible for what it received as a legacy from the war and from its predecessor conservative government. The war damage, the loss of life, the shortage of food due to causes

already indicated, the delay in receiving help from the United States, all are conditions that the present government inherited and which it is trying desperately to meet as efficiently and resolutely as it can. Whether it has the wisdom and the experience, the brilliant and statesman-like leadership which the British crisis requires, only the future can disclose. That there is a growing dissatisfaction and disillusionment among many voters was evident in the November municipal elections with pronounced shifts from socialist back to conservative candidates.

FREEDOM OF SPEECH STILL SURVIVES

Amid all these restrictions and hardships that compel the British people to a life of austerity, they have not yet surrendered their priceless and majestic principles of democracy and freedom. One spectacular evidence of that is the freedom of speech accorded the groups that gather daily in Hyde Park. Here men and women expound their views and convictions, their grievances and complaints, to all who come and listen. On a warm Sunday evening when thousands of Londoners were strolling in London's famous Hyde Park, or sitting on benches, or sprawling on the grass, I wandered from group to group, fully a score and more of them, that had gathered around speakers on soapboxes or stools or makeshift platforms who were haranguing their crowds of listeners. Attendance in each group ranged from a mere handful to several thousand. Some speeches were intensely interesting, provocative, challenging, and at times prompted heckling or objections or loud comments of approval. Other speeches were unspeakably dull and were being delivered to listless, uninterested



One of the fifteen groups in the Hyde Park Sunday Evening Forums described in the next column

hearers who apparently listened because there was nothing else to do and nowhere else to go. Although I had been in London on numerous visits in other years, never before had I had an opportunity to witness this widely publicized Hyde Park panorama of outdoor forums. From group to group I wandered, listening at each for some minutes. In my notebook I jotted the following list of groups and their sponsorships.

1. A West Indian Negro urging England to withdraw from Europe which is headed for communist suicide.
2. A Roman Catholic priest expounding the merits and teachings of the Christian Evidence Society.
3. A Jewish rabbi speaking in behalf of the Jewish Legion for Palestine.
4. A woman evangelist with an amazing capacity for quoting Scripture.
5. A man who advertised himself as the "Tin Hat Pastor," preaching to a large crowd and leading them in spirited gospel singing.
6. A Jewish war veteran eloquently addressing a crowd in behalf of The Association of Jewish Servicemen.
7. A preacher for the Society of Evangelizing London.
8. A distinguished-looking speaker denouncing Roman Catholicism in behalf of The Protestant Truth Society.
9. Another lone woman evangelist talking to not more than 15 people and reciting over and over again, "Be sure your sins will find you out."
10. A priest addressing an immense crowd in behalf of The Catholic Evidence Guild with the frankly admitted hope of winning them as converts to the Roman Catholic Church.
11. A speaker who was lecturing a handful of bored listeners on the Apocalypse. Behind him were charts and pictures of the pyramids with predictions about the end of the world.
12. A spirited evangelist whose great following around his soapbox were singing lustily the "Glory Son" and "Speed Away," as preludes to his evangelistic sermon.
13. A socialist speaker who was defending the Labor Government before a huge crowd and who paused frequently to answer some heckler. To one of them he said humorously so that the crowd laughed heartily, "Behave yourself. I never get down in the gutter. I've been there once and come out of it."
14. Another socialist speaker who severely criticized the government for not being more "left" in its policies and actions. This was undoubtedly a huge communist crowd. He also had a gift of humor so that there was frequent laughter among his listeners.

15. A speaker who represented international socialism and who used the familiar slogan, "Workers of the world Unite." He offered a new definition of freedom of speech which he defined as, "the right of anybody anywhere at anytime to ask a question."

Mingling with the crowds at all of these group meetings were policemen, always in pairs. I asked one of them the meaning of this strange phenomenon. He put it this way, "Anybody can come here with a box or a ladder, get on it and make a speech. Nobody is compelled to listen, and if anybody wants to listen, nobody stops him. It lets off a bit of steam, but it is a bit of a nuisance for us policemen."

By this time it was getting dark. Although there were more than a half a dozen other groups stretching further along in the park, these 15 were enough for me. So leisurely I made my way back to my hotel and mused and meditated on what I had seen and heard.

HOPES AND FEARS FOR TOMORROW

Some concluding comments may be in order. Of course an American with only a limited opportunity for observation is rash to forecast what will ultimately happen to England. However, he can point out what seem like hopes and possibilities, leaving to the future to determine what will eventually transpire.

1. Some people in Britain fondly dream and hope for the full restoration of the imperial grandeur of yesterday. Five years ago Prime Minister Winston Churchill made one of his famous speeches. It was shortly after the United States had entered the war and he knew that victory over Germany and Japan was thus assured. So in Parliament he said, "I have not become the King's First Minister to preside over the liquidation of the British Empire." In that remark he assumed that after victory the British Empire would resume its global domination. Perhaps he and the conservative class he represents still cherish that dream, allowing only for a brief interlude to recover from the damage of the war. With the loss of Egypt, Burma and India, with Greece committed to the United States, and Palestine to the United Nations, how can that old dream be realized?

2. A second possibility under any prolonged continuation of hardships and austerity living,

is the decline of Britain into a second or third rate power. This is the pessimistic prediction of Dean W. R. Inge. Four years ago this preacher, who long ago had become known as "The Gloomy Dean," is reported to have said,

The period in our history when we were a great and wealthy nation has come to an end. We shall gradually slide back into pre-industrial England with a population of 20,000,000, consisting mainly of farmers and small tradesmen. As a great industrial nation we shall not and cannot recover from this war.

Already hundreds of thousands of people in England are hoping to migrate to other lands, Canada, Australia, New Zealand, for they see no future for themselves and their children in the land of their birth. Should another long and devastating depression fall upon the world comparable to that of 1929-1934, the resulting unemployment and misery in England could then easily end in a communist revolution.

3. A terrifying possibility is the complete annihilation of England in a Third World War involving Russia and the United States. In such a war England would be in a frightful predicament. If England sided with the United States her little island would be a base of operations against Russia as it was in the war against Germany, and would thus be the target of merciless Russian atomic bombing. If England sided with Russia, assuming that a communist government succeeded the present socialist government, her island would be subject to equally merciless American atomic bombing. *In either eventuality the destruction of England would be final and complete!* As a third choice England might try to maintain absolute neutrality as did Switzerland in the first and second world wars. Would



Another of the Hyde Park Sunday Evening Forums. Note two policemen who seem to be listening intently

Russia and the United States respect British neutrality or violate it as Germany violated the neutrality of Denmark and Norway? Some people are certain as to what Russia would do. Are we sure the United States would not do likewise? The result would be the same, the atomic bomb destruction of England.

4. Assuming that constructive forces will succeed in preventing a third World War, a fourth possibility confronts England. It is the evolution of a new commonwealth of English-speaking dominions, Australia, New Zealand, Canada, South Africa, linked with the mother country in a federation much more integrated and unified than at present. By advantageous trade agreements and immigration of Britishers to fill the vast unoccupied spaces of the sparsely inhabited dominions, England could eventually regain some measure of her former greatness as a financial and industrial power and bring her people back to a higher state of living.

5. The final possibility is a new empire based on the exploitation of Africa. This vast continent of which the major portion is under the colonial control of England, possesses all the natural resources and raw materials required for an industrial civilization. Its people are still largely primitive, accustomed to alien rule, untouched by the tides of freedom that have swept across Asia and have brought an end to white race domination in the Far East. Perhaps the statesmen of England long ago charged off Asia as an imperial loss and have made an imperial book-keeping entry of Africa as the offsetting asset. It is reported that many new air bases are being established. Protected by the great Sahara desert on the north, there is little danger of

England's African domain being invaded by enemy armies. With its immense natural resources properly developed, and benefiting from an enlightened colonial policy constantly reviewed by the trusteeship council of the United Nations, Africa should enable England ultimately to recover some measure of her imperial glory and regain her position as one of the great nations of the world.

IN CONCLUSION

Finally, Britain's problem is not only political and social, not only economic and the recovery from war ravages; it is basically spiritual. On a special day of prayer and at a special service in St. Paul's Cathedral which included among its worshippers the King and the Queen and the two Princesses, the Archbishop of Canterbury in a sermon warned the nation, "This nation is not united in looking to God as its Judge and Savior. Many more people than one likes to think will not join in this day of prayer because they have no understanding of God, or of prayer, or of man's predicament as God's opportunity. Indeed the world is a sorry confusion of false faiths, and half faiths, and no faith at all." On this special day of prayer the Cathedral had provided pews and chairs for an anticipated attendance of 5,000, but the London bus drivers called a strike which kept the attendance down to 2,000 worshippers.

These are the rambling reflections of a wandering Editor who spent some time in England before and after his attendance at last summer's Baptist World Congress in Copenhagen.

{For the real conclusion of this article, turn to the first Editorial Comment on page 36}

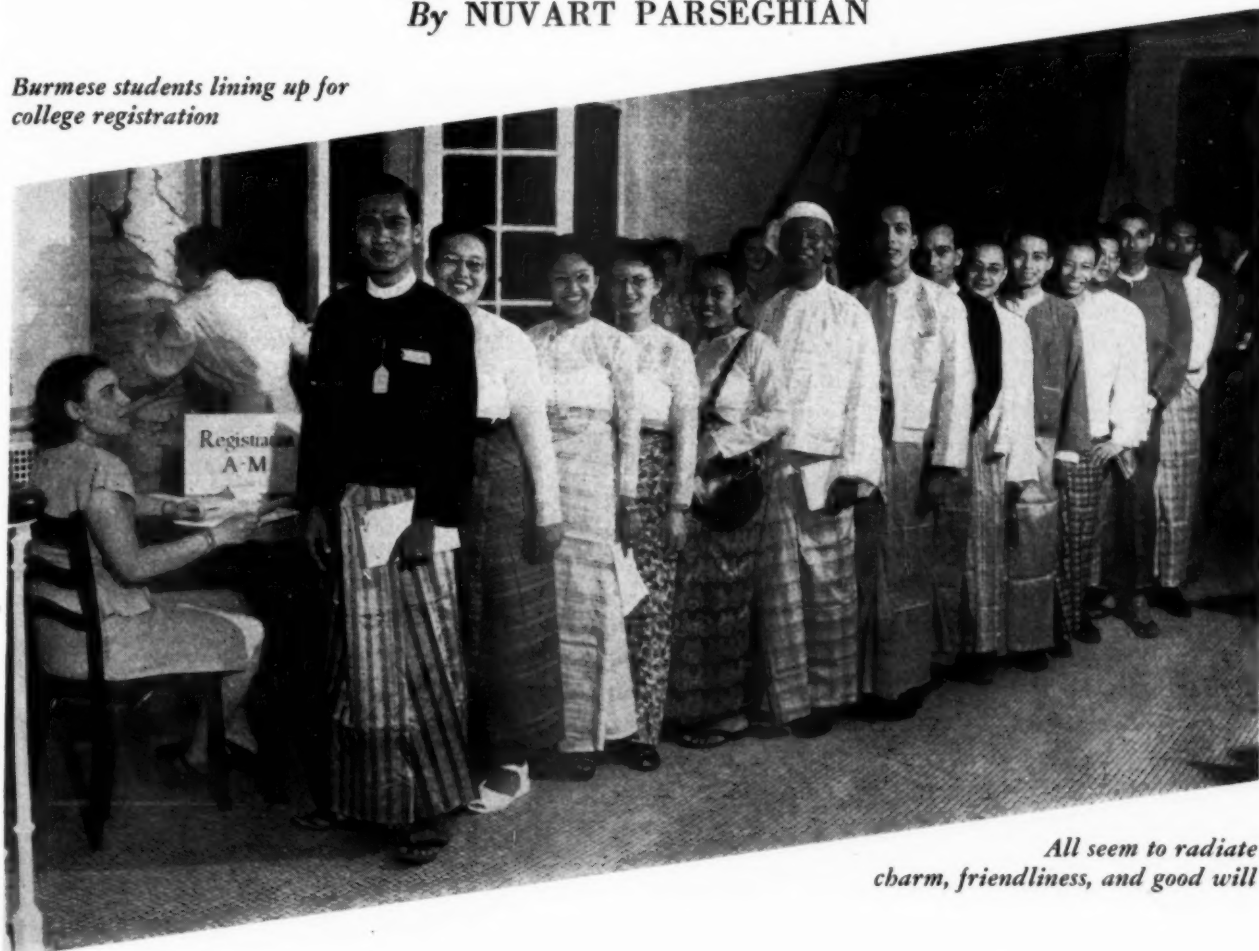


The queue has come to be one of the most familiar and frequently seen features of British life. This is a line outside the food ration office

The Friendly Burmese Invasion of the United States

By NUVART PARSEGHIAN

Burmese students lining up for college registration



All seem to radiate charm, friendliness, and good will

IF A year ago I had been asked what the word Burma evoked in my association of ideas, I would have answered: "During the war there was something called the Burma Road and a missionary doctor wrote a couple of books about a Burma surgeon, which I have not read." Beyond these two informative reactions my mind would have been a blank.

Today I am much wiser and richer now, all because the announcement of our receptionist, "A few Burmese students here to see you," opened the Burmese vista to my curious mind. By the magic of word, sound, sight, Burma has been changed from a dim war memory into a living reality. Because I know some 45 Burmese students, I also know, over and over again, that different religions, slant eyes, and olive skins, cannot discourage the growth of friendship.

The political independence of Burma on January 6, 1948, necessitated the establishment of diplomatic relations with the United States. The first Burmese Ambassador who arrived in New York on November 8, 1947 is not the only friendly temporary resident here. Scattered in many institutions of learning from the Atlantic to the Pacific are 45 students from Burma. This article tells you something of these friendly young people whose impressions of American life and idealism will depend much on the kind of treatment they receive while in our midst.

A word of explanation about this "Burmese invasion of the United States" is due the reader. Incredibly enough, a country which was actively

involved in the war, has seen its way clear to invest large sums of money in government fellowships. These 45 students from Burma are scattered throughout the United States. Early in December 1946 the U. S. Department of State transmitted to the Institute of International Education * a large batch of applications from graduate students and requested it to place as many of them as possible and as soon as possible. The response of American colleges and universities was one of our most gratifying experiences. As acceptance telegrams came in from the institutions, a daily telephone call would be made to the Department of State which in turn sent a cable to Rangoon. The first group of students who were accepted had so little time to arrange their departure that one of the girls had to borrow her father's overcoat for the trip. Most of them came by air with brief stops of a few hours each at places we ourselves have longed to see: Rangoon-Karachi-Basra-Cairo-Marseilles-London-New York, a hop of four days.

The fields of specialization of these students were selected by the Government of Burma and are mostly in technological fields to contribute to the rehabilitation of the country. The humanities, however, have not been overlooked. A few are to receive graduate degrees in education, journalism, sociology, and geography. So far as we know, none of the 27 universities and colleges, that have admitted one or more Burmese students, had ever had a Burmese student on the campus. These institutions are located as far south as Texas and as far west as California, in the mid-west, and in several eastern Atlantic states.

As we have greeted these future leaders of Burma, we have been struck by their colorful costumes, their charm, their British English and the intricacies of their names. A word about each. The Burma girl's costume is a sarong of ample proportions—a "longyi," which is a wrap-around full length skirt, artistically colored and striped. It is bound to be discovered by a Fifth Avenue store for evening wear to add to the New Look. The vest, somewhat similar to the Chinese, is tight fitting, transparent and short,

detailed by precious stones for buttons. The girls wear their hair in a classic tight knot, adorned by native combs. Unfortunately the men students have discarded their "longyis" and now depend entirely on their personal charm in western clothes! Talking of charm, they have it! In my ignorance I had thought of the Burmese as dignified, protocol-minded Orientals. I had not foreseen infectious grins and gay laughter. As college education is entirely in English, all speak it fluently with the clipped British accent mellowed by native sounds.

More than a word is needed to describe the fun we have had with the names. At first it seemed the elements had contrived to stage a conspiracy: how could one distinguish between Aung Thein and Tin Aung, Ma Kyin Si and Ma Thin Kyi, Tun Thin and Tun Yin, Ba Hli and Hla Pe. In our first lesson in names we learned that Ma precedes a girl's name, Maung a man's. U is a title of respect for elders, or for those who have achieved prominence. There are no first and family names, but "Marjory Smith" is used as one name. In spite of these pointers, the names have kept us on a healthy level of hilarity. Take Maung Oo. How to write it? Big O and a small o? Or two small ones signifying nothing? As Mr. Oo was to study mathematics, perhaps it was a most appropriate name for him. Young Mr. Oo is a very solid citizen and has a grin which would do credit to any pin-up boy. Then take Ma Ni Ni, does it not sound like a lullaby? The name suits her perfectly for she is tiny, dainty and smiling. Then comes Ko Ko Lay, suggesting the favorite drink of America. He won't have any difficulty in returning home with a nickname. And Min Din—the measured steps of a march.

An old Burma hand at one time remarked that the Burmese are the Irish of the Far East. At the time it seemed a far-fetched simile. Unquestionably gaiety and humor are basic ingredients of the Burmese character. Many of their letters have started my mornings off to a brisk pace. One day it was "Burmeseely yours," instead of our more sedate signing off. Another time it was a complaint by a student that his fingers would be atrophied since I had exhorted him to keep his fingers crossed for good luck when the luck was so slow in coming. Then it

* NOTE—The Institute of International Education is a private, non-profit organization to promote exchange of students and teaching personnel between the United States and other countries.—Ed.

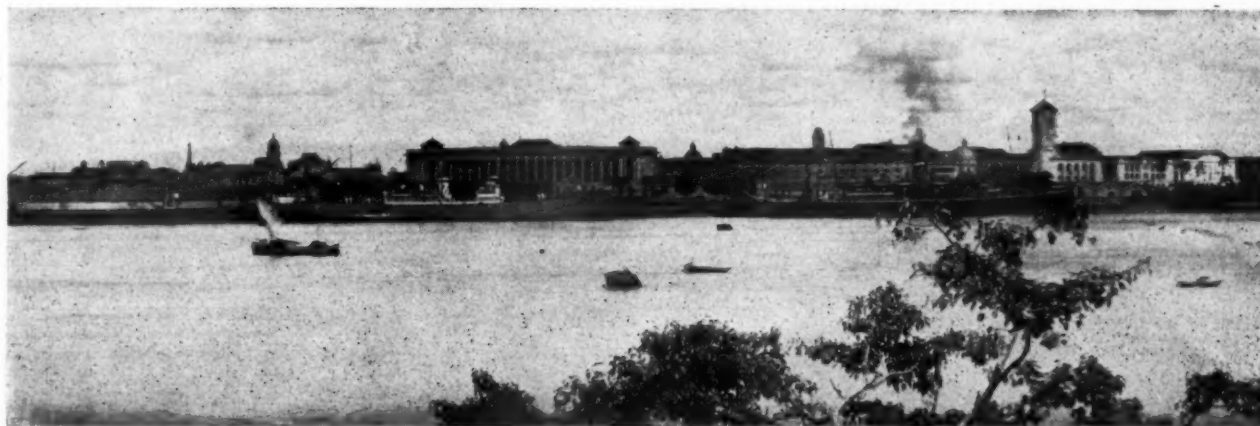
was the lyrical mood of the boy in up state New York in the winter—dreams of California and a sudden allergy to the white color. I shall not forget the amusing antics of Tin Mounge at the University of Minnesota who could not get his turban tied right and had to hold his head at a certain angle during the procession at the Festival of the Nations. There is one silent boy in the group. During several visits, he barely uttered a dozen words to me. I thought the sphinx would be a good description of him, but his companions refer to him as the “spokesman” of the group. At a recent student conference the Burmese group was photographed quite often, and one of the girls remarked on seeing one of the pictures—“We are all teeth, aren’t we.” Yes they are, because they love to smile.

The Burmese are not just decorative social assets; they are excellent students at the same time. I did a sampling of the grades obtained by 15 students during the first term. Between them they pooled 19 A’s, 23 B’s, 13 C’s, and only 1 D. One young lady achieved the distinction of three A pluses and one A in the field of geography. And the comments from the campuses bear out the faith we have put in this group. “She is definitely one of the most successful of our foreign students”; “Very popular, very pleasant personality, and excellent character.” “It is a pleasure to have her among our students”; “Has made a remarkably good adjustment to our strange, foreign way of life”; “In a short time he made lasting friends here who hold him in the highest esteem because of his impeccable character and high ideals.” The

zeal with which the students are tackling their curricula will undoubtedly send several back home with Ph.D. degrees.

Someone on meeting the group for the first time said they all seemed so well adjusted. However, problems have not been entirely absent. The recent political disturbances in Rangoon touched several of the students personally. Some have been homesick. Our winter is too abrupt a climatic change from Rangoon. Two have discovered the discrepancies in our democratic system. One was mistaken for a Japanese on the Pacific Coast, and another had “race” difficulties in the South, but he took no steps to run away from it. *He considered it a challenge to his character!* Four students en route here were killed in an airplane crash. One has been ill for several months. I have no doubt that the group will meet future problems with a combination of oriental philosophy and Anglo-Saxon practicability. Kipling could be wrong; the “twain” might meet.

My association with the students from Burma has been a daily lesson in international friendly relations. No matter how far apart their cultural patterns may be, when the people come together their custom-made strains disappear. Perhaps masses of people should be moved about for temporary visits to ease the task of world leaders to achieve peace. When one knows even two or three people in a country, that country ceases to be a textbook memory. It is our fervent hope that these young men and women from Burma will take back from the United States something more than ribboned degrees.



The water front at Rangoon, Burma, which was heavily damaged during the war

A Transformed Life is Still the Greatest Miracle

By MARGARET H. WEBBER

ALMOST every day it seems as if man's scientific discoveries have something new and wonderful, indeed miraculous for us, and the magic wand of our childhood fairy stories seems to come out of the realm of the impossible. From warm, fresh, foaming milk to a soft blue flowing gown of a new material known as *aralac*, modern chemistry is constantly producing new transformations. But behold, there is one miracle that exceeds them all. It is the miracle of transformed personality.

Once he was a raving man, flaunting and crashing a chair before his cowering and fleeing wife. His soul was possessed by sin. His body was poisoned by rum, and directed by fierce animal impulses. NOW he is a thoughtful husband, with the radiance of a great victory shining in his handsome face.

A transformed life is still the greatest miracle, greater even than the achievements of man over matter.

His name is Ramón and he is known throughout the city of Caguas, Puerto Rico, for his habitual disorderly conduct, although not a desperate criminal, but one not happily met on the street after dark, nor in his own home.

So he was on Christmas Eve, but this time too far under the influence of rum to even make his way from the bar alone. A friend found him there. He loaded Ramón's dead weight into his car and took him home. He laid him on his bed in this pitiful state, "dead to the world" and "dead in trespasses and sins." But suddenly he aroused. Lest the violent stage coming on find him free to cruelly handle whatever person or thing he might touch, his friend before leaving him bound him to the bed with a rope. Ramón's wife was so accustomed to see him in this condition that she was not more than usually perturbed. Nevertheless she felt relieved to see the precautions taken.

Loudly Ramón called out to his wife. In spite of the resistance of her will, she felt herself moving toward him. Her presence, intended to be of help, only provoked from the writhing

The familiar and frequently quoted sentence, "Truth is stranger than fiction," is superbly demonstrated in this story of the transformation of a human personality from a raving, disorderly, violent, drunken man into a thoughtful and kind husband and a loyal follower of Jesus Christ.

body a sharp rebuke for "bothering" him. His soul was a battleground of contending forces, although he was not fully aware of it. . . . God was reaching for Ramón.

Weeks later he revealed what that night was known to him alone. "I saw someone moving noiselessly out from the kitchen toward my room," he said, "a figure clothed in white whose feet seemed not to touch the floor. I thought I heard this strange person speak my name, urge me to leave off drink, and go to the Baptist church. At first sight of this being, I had feared some mighty condemnation, but there was none. Just a simple command and an invitation. My shame weighed the more on me for my harshness with my wife when she had come to see if I was in need."

Daylight the next morning seemed brighter to Ramón. He knew that something had happened to him. But had the demons gone out of him into his wife! She was clearly not her usual patient self, throwing the dishes about, instead of placing them with care, giving the chair a kick that toppled it over, rather than sliding it gently up to the table. She heeded not his tender apologies for his roughness toward her last night, nor his earnest insistence that he was going to be different from now on. Deeply perturbed at heart, Ramón went out.

That night he returned as peaceably as he had gone. His wife was calmer now. She asked no questions, made no explanations. Several weeks passed. Ramón was obeying the command of the vision,—somehow, but he had not thought again of the invitation.

Then on a Sunday night by previous agreement with a public car driver friend, he was at the appointed corner at 7 o'clock to adjust the car lights, before it went on its route to the next town. His pockets were bulging with tools. He looked up and down impatiently. While waiting, the sound of a church bell brought sharply to his eyes the vision, and to his ears the plea he still had not regarded. Quickly his glance shifted from the lighted sign just a block east from the plaza, IGLESIA BAPTISTA. ENTRE (Baptist Church, Come in!), to his khaki work clothes, then,—his thoughts as quickly to other things. In an instant, it seemed, the bells in the Roman Catholic Church behind him chimed 7:30 and the bell up the street said again, "Come!"

"Guess something has happened to Pepe," he thought, "or he would be here by now." Then feeling he had kept his part of the agreement, he inclined to accept the white figure's invitation. As he drew near the sign, he paused to wonder if "Come in!" was really meant for him. Then slowly he went up the steps.

"Whatever has brought Ramón here!" was so plainly written on the usher's face, that the unexpected newcomer asked permission to enter.

"Yes, you may come in and sit down and listen," politely conditioned the granting of his request.

Many surprised faces turned toward him as he made his way quietly to a seat near the front. Every word of the preacher's message went straight to his heart where the Great Sower had softened the hard earth of his spirit to receive the life-giving seed. He responded to the invitation given at the close of the message as if he had been waiting for just that moment.

NOW Don Ramón is different. Everyone knows that something has happened to him by a process more mysterious than that of chemistry or surgery or radioactivity.

Bad as he has been, his wife thought that he had gone from bad to worse, when he appeared at 9:15 that night and told her where he had been and what he had done. "An evangelical!" she almost shouted. "A Protestant! *Ave Maria!* Now you are really crazy!" This was her response to his account of his conversion. And she followed it with a haranging that proved to be almost as bitter a test as the temptations

of his former companions during the weeks succeeding the vision.

Eventually the miracle took place in her too, for she discovered in his life what his words had explained so briefly. Later two nephews living with him came to Christ also and offered themselves for His service.

One day Ramón's boss sent him in his own car as chauffeur with a group of men to the town of Comerio. Ramón purposed in his heart to use this opportunity to witness to them of the change that had come in his life. Appealingly he recounted what great things the Lord had done for him. They listened without evident interest.

The offer of a cigarette took him by surprise although whiffs of smoke had been tantalizing him since they had set out. Instantly a sense of the inconsistency of the testimony just given and the former habit he had up to then cherished, flashed upon him vividly. "Now my body as well as my spirit belong to Him," he thought.

Ramón delivered his passengers at their destination and steered homeward along the winding road. Then Satan set the stage of solitude for a brief success. Ramón was stopping to buy three for a nickle, anticipating enjoyment even at the touch of them. Two puffs of the first cigarette brought a repulsive bitterness rather than the former satisfaction. He flung it from the car window and drew up to the side of the road. Momentarily a sense of failure overcame him, but seeking the shade of a tree and the shelter of his newly-found Saviour, he told Him all about it, then tore the remaining two white and brown rolls to tiny bits. Now he can honestly and unashamedly say, "I don't smoke," and mean, "because I don't want to."

If you would meet Don Ramón today as chauffeur, mechanic, business man, or layman in the Baptist church, you too would know that a miracle had happened in him. Whether it was someone's prayers, the silent witness of some faithful member of the Church of Christ, or the direct touch of the Holy Spirit that first began this divine work, no one but God knows. But hearing about him, will make you glad again to have a part by prayer and witness and gift in the greatest work in the world,—spreading the transforming gospel of Jesus Christ.

FACTS AND FOLKS

► THE MOST REPRESENTATIVE GATHERING of Christian youth of America since before the war will be held at the University of Kansas, in Lawrence, Kan., December 27, 1947 to January 1, 1948. Under the auspices of the Student Volunteer Movement for Foreign Missions this gathering will be known as The Student Conference on Christian Frontiers. More than 2,500 delegates are expected from colleges and universities in the United States and Canada and several hundred mission leaders from 60 foreign countries. Delegates will evaluate the world program of the Christian church, will attempt to answer the challenge of secularism and cynicism of our time, and will consider numerous opportunities for Christian youth to serve as evangelists, teachers, doctors, agriculturists, technicians in many fields, and clerical workers in Mission projects throughout the world. Chairman of the conference will be Congressman Walter H. Judd, formerly a medical missionary in China. He presided at the convention of the Student Volunteer Movement in Indianapolis, Ind., in 1923. (See MISSIONS, February, 1924, pages 88-92.)

► A PARTY OF TEN MISSIONARIES sailed on the S.S. *Queen Mary* from New York on November 12, 1947 for Southampton, England, where they transhipped to the S.S. *Strathmore* for India and Burma. The party included Rev. and Mrs. Forest Parsons and daughter Leslie for Burma, Miss Miriam Corey for India, Mrs. Gustaf Sword who sailed to join her husband in Burma, Rev. and Mrs. Charles Roadarmel and son Gordon for Bengal-Orissa, Miss Ruth Christopherson and Miss Helen Tufts for Burma, Miss Naomi Knapp for

News brevities reported from all over the world

Bangal-Orissa, and Miss Ruth Thurmond for South India. Two weeks prior to their sailing Mr. and Mrs. Henry J. Watkins and their three children Charlotte, Minnie, and Daniel, sailed from New York for Antwerp, Belgium, where they transhipped for Belgian Congo. Mr. Watkins first went to Congo as a chief accountant for a business firm. While in Congo he worked also as a lay evangelist. In Leopoldville he met and fell in love with Miss Linda Erickson, Belgian Congo Baptist Mission Treasurer. They were married in 1933 and in 1934 Mr. Watkins applied for appointment. He is now Mission Treasurer but will continue in evangelistic work.



Rev. and Mrs. Forest Parsons and daughter Leslie en route to Burma

► HUNGARIAN BAPTISTS IN PERTH AMBOY, N. J., dedicated their new building October 18, 1947, which was erected with the assistance of the Church Edifice and Loan Department of The American Baptist Home Mission Society. It is a spacious edifice at an important street intersection and the new name is Temple Baptist Church. The word "Hungarian" has been removed in order to indicate that

the church is ready to welcome all English-speaking as well as Hungarian people into its fellowship. Participating in the service of dedication were representatives of the Home Mission Society and of the New Jersey Baptist State Convention. The dedicatory address was delivered by Dr. Norman W. Paullin of Asbury Park, N. J. Pastor is Rev. Alexander Kinds.

► IT IS NOT GENERALLY KNOWN that the Mayor of Shanghai, China, who holds a Ph.D. degree from Princeton University, is a Christian. "When he was mayor of Hankow 20 years ago," writes Missionary John P. Davies of East China, "he met and fell in love with the daughter of a prominent Chinese family in Hankow. During their courtship she led him to become a Christian. They were married as Christians and have been living happily ever since." The missionary's concluding comment is quite meaningful. "The modern Chinese maiden is not so impotent as was the maiden of long ago."

► WITH EXQUISITE DRY HUMOR Missionary W. W. Sutterlin, after his first year of service in South China, reports that because of the fantastic and incredible currency inflation in China, he has become a millionaire missionary! When he converts his monthly salary from American dollars into Chinese dollars, he finds that he has \$4,000,000 in Chinese money. In the one year since he arrived at Swatow the exchange rate has increased ten times so that Chinese prices are ten times what they were a year ago and his \$4,000,000 in Chinese currency purchase no more today than he was able to purchase with the \$400,000 in Chinese currency which he received in exchange for the same American salary a year ago.

The Christian Gospel in the Slums of Shanghai

By JOHN E. SKOGLUND

Professor John E. Skoglund greeted by his family on his arrival in San Francisco after his lecture tour in China and the Philippine Islands. Everybody is happy over his safe return home



At the meeting of the Foreign Mission Board in New York City on November 18th Professor Skoglund was appointed Foreign Secretary to succeed Secretary Randolph L. Howard. See page 33

WHEN Pastor C. K. Djang of the Shanghai University Church said to me, "I am going to show you the busiest spot in China," my face must have registered incredible amazement. What could be the busiest spot in China? Every spot seemed so busy with its crowds of people, jams of rickshaws, peddicabs, motor cars and jeeps. Where could the busiest spot be? Then he went on to explain, "I am taking you to the Yangtzeepoo Social Center. There you will find every inch of space and every moment of time utilized to the utmost."

My first visit was on a Sunday morning. The church was conducting a vigorous evangelistic campaign and I had been asked to preach the morning sermon. As Pastor Djang and I drove along the road the sidewalks were already crowded. Merchants had piled their goods high in front of their shops. Fishmongers were displaying tubs of really fresh fish, for the fish were still alive. Vegetable merchants had arranged their produce in neat stacks. Numerous portable restaurants were catering to the passersby. Haberdashers were selling items of men's wear. All these and many more were crowding the sidewalks, forcing people out into the streets.

This is the third in a series of articles on China and the Philippine Islands, based on the author's lecture tour last year. Previous articles were, "From Hospital Surgery to Automobile Mechanics," October, 1947, pages 470-473, and "Orchids Now Bloom Where the Missionaries Died," June, 1947, pages 336-339.

Through this human congestion our car, with its horn continually blasting, forced its way. It was Sunday. The factories were closed and that meant more people everywhere.

Arriving at the Center we went inside for the church. Here the words, "busiest spot in China" began to take on real meaning. In a room designed to seat only 50 people, already 250 had crowded in, and still more kept coming. They were seated on benches and school desks, in the aisles, for there are no firelaws here, and on the platform steps. Even the choir loft had people in it who did not sing. For me to speak to this crowd of earnest and interested Chinese Christians was an inspiring experience. Most of these earnest Christians were workers

from the cotton mills. This Sunday worship service was the one bright spot in a long dark week of toil in the mills and factories. They listened quietly to the sermon as it came to them through the skillful interpretation of Pastor Djang.

In order to see "the busiest spot in China" fully in action I made an appointment to return the following Wednesday to view the daily program. Upon arrival I was taken to the office of Dr. Woodrow Ging, director of the Center and chairman of the Department of Sociology of the University of Shanghai. In introducing me to the program he said, "For many years the Sociology Department has felt that practice in the social field is as important as theory. Therefore 30 years ago this Center was founded to provide students majoring in sociology with

open front tea houses. As Dr. Ging pointed to the surrounding community he said: "It is the purpose of the Center to seek in some measure to meet the tremendous educational, social and religious needs of these people through a program of Christian education, Christian social service and Christian evangelism."

So the school program has been developed in relation to the needs of an underprivileged community. Formerly because of high tuition there was no opportunity for these people to secure even a minimum education through the regular channels. Now in buildings inadequate to house one-third the number, nearly 1000 persons ranging from nursery children to adults are being taught daily. Under the guidance of Principal V. T. Tsiang and his staff of teachers, the standards of the school have been



FROM LEFT TO RIGHT: Poor and hungry Chinese waiting for their noonday meal at the Yangtzeepoo Social Center. Waiting in line for the meal, about 700 are fed each day, 5,000 each week. Ladling out the stew

a laboratory in social service." From a second story window he pointed out the community which had been selected for this experimental center. Around on every side are the tall smoke stacks of the cotton mills. A few blocks to one side are the great docks. In every nook and corner, in slums that are crowded beyond imagining, live the millions of Shanghai's vast industrial population. In the alleys and along the streets women were doing their household work, preparing vegetables for the noon-day meal, washing clothes, and feeding their babies. Children, who had no school to attend, were playing in the debris and filth of the gutters or gambling with coppers. Men who had been laid off from the mills or docks were idling in the

raised until now it is fully accredited by the National Commission of Education.

The day nursery for the children of factory workers is being carried on in the finest manner. As we entered it the children were having their morning milk and crackers. The rooms were spotlessly clean and well-ventilated. It seemed to me there was too much ventilation. Although it was a bitterly cold day, the windows were wide open. Fortunately the little youngsters were well padded with many layers of quilted garments. They looked like little living mattresses. When one of them falls over he has to be rolled upright into a standing position. The children were well scrubbed and they receive the finest care. One mother said: "I want

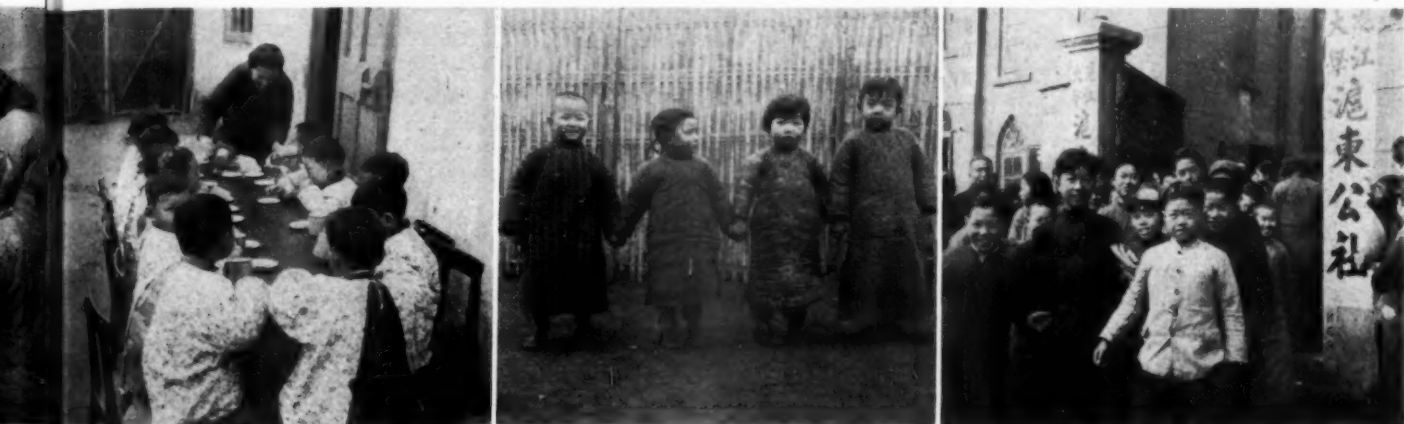
my baby here. He gets better training than I can give him at home." The Day Nursery was the first in all China. During the years it has been the model for the hundreds which have come into being. Associated with the nursery school program are classes in mother craft for the mothers of the nursery school children. By this means the home is tied into the education, social and religious training of the child.

Over 600 children and young people are enrolled in the primary, junior and senior middle schools, who otherwise would be working as child-laborers in the unhealthy atmosphere of a silk or cotton mill. Here they are receiving training under Christian auspices for positions of leadership in their community and country.

Each evening over 200 industrial workers come to the Center for classes in Chinese,

One of the features of my visit to the Center was the "feeding of the five-thousand". Each week 5000 meals are distributed to the needy. Long before noon the line of men, women and children, each with his pail or earthenware pot, began to form on the athletic field. At exactly 12 o'clock two kitchen trucks rolled up. Large vats containing a mixture of rice, vegetable and meat were unloaded and placed on the ground near the trucks. One by one the hungry came. Each received his share. There was profound thanks expressed as each person received his meal for the day. One woman expressed the sentiments of many when she said: "Without the Social Center, my children and I would have starved long ago."

As I looked at the passing line, each person dressed in typical Chinese style, it seemed as if



FROM LEFT TO RIGHT: *The daily midmorning milk and crackers for the children in the Yangtzeepoo Social Center. Primary school children—note the heavily padded winter clothes. Boys from the Social Center School*

English, mathematics and commercial subjects. These who since childhood have toiled in the factories and shops are being offered opportunities to become literate and to play a more intelligent role in community life.

Each week nearly 500 persons take advantage of the resources of the People's Library. Newspapers, periodicals, books, and pamphlets are available to all who come.

The social program is under the direction of trained social workers and carried on by the sociology majors of the University of Shanghai. Family visitation, case studies, mother-craft classes, and personal counseling give countless opportunities for devoted Christian social service.

here and there I could see fabrics which looked distinctively American. Dr. Ging explained it: "We distribute winter clothing from American relief supplies, but these people don't like Western styles; so they remodel them according to Chinese patterns." That seemed to be a clue to Dr. Ging's whole philosophy for the Center. The religious faith that brought it into being arrived with the western missionaries as they came to China, but the Center was being run "according to Chinese patterns." There is a Chinese director, a Chinese principal, a Chinese pastor, and Chinese teachers; yet the motivating spirit is the universal love of Christ which makes no particular culture its special subject, but which can transform any culture.

The religious program of the Center is under the direction of Rev. C. K. Djang, assisted by Mr. David Chen. Two services are held each Sunday. A Sunday school of over 250 crowds the little chapel. On Wednesday evenings the adults and young people gather for prayer and Bible study. Each day the tiny children are taught prayer and Bible verses, and the older students gather for chapel worship. Frequent campaigns of evangelism reach out into the community for the unchurched. The total result has been a marvellous growth in the church. From a small handful when the Center reopened at the close of the war, the church membership has grown to over 250 baptized Christians. A full-time resident pastor will soon be on the field.

It was a rare privilege to visit this unique and flourishing missionary project. Nowhere in all China did I meet with such wholesome enthusiasm and such a sense of hopefulness for the future. Plans are being formulated for marked expansion. The present limitations are largely in terms of almost totally inadequate



Director Woodrow Ging and Principal V. T. Tsiang, each holding his own youngest child

buildings and equipment. New and larger buildings are needed. The campus must be enlarged and the personnel increased. Dr. Ging's final word expressed the sentiment of the group of teachers and missionaries: "Our opportunities for service are unlimited. The only thing that limits us in this work of the Spirit is the physical. Give us adequate buildings and equipment and thousands in this community will be won for Christ."

Remarkable Remarks

HEARD OR REPORTED HERE AND THERE

(In this issue with reference to the New Year)

LIFE IS SO VERY SHORT that it does not pay to hate. There is so much real living to do while you have it.—**James Sherman.**

A PROGRESSIVE IS A MAN who regards the future as more important than the past and who believes that it is better to look forward hopefully than to look back dolefully.—**Henry A. Wallace.**

IT IS FAR BETTER TO BE SLOW in our time than by thoughtless haste do what may bring down upon those who come after us the calamities that have befallen ourselves.—**Lord Inverchapel.**

THERE ARE WARMONGERS IN EVERY NATION, including our own. They are the people who go about preaching the doctrine of "or else," saying, we must destroy this nation "or else," we must do away with that economic system, "or else," we must root out this or that religion "or else."—**Rabbi William F. Rosenblum.**

TODAY'S DEMONSTRATED ABILITY of man to destroy the human race has made the experience of the past almost entirely irrelevant for the future.—**Prof. Brock Chisholm.**

THE PEOPLES OF THE EARTH are still assailed by the same doubts and terrors. The old men once more talk of violence and only the dead are sure of peace.—**James Cannon.**

ONLY GOD'S SPIRIT can cleanse our atomic bomb history. Americans do not bear the burden of having started the last war; but their consciences are too noble to be anything but uneasy at the thought of 100,000 dead women, children, and babies at Hiroshima.—**Rev. George A. Buttrick.**

I AM A FRIGHTENED MAN. All the scientists that I know are frightened for their own lives and frightened for your lives.—**Prof. Harold C. Urey**, who shared in producing the atomic bomb.

N FROM THE E WORLD OF W MISSIONS S

A Monthly Digest from Letters and Reports of Field Correspondents

They Live in Dirty Villages And Miserable Hovels

The Foreign Mission Board recently established a new mission station among the primitive Bayaka tribe in Belgian Congo. Why they are in desperate need of the gospel is indicated in this brief descriptive sketch

By LEONARD GITTINGS

THE Bayaka people constitute a tribe in the heart of Belgian Congo that is still very primitive and lives on an exceedingly low plane. Their villages are dirty and their crude houses are only miserable little hovels made of grass or leaves. Never have I seen quite so many fetishes anywhere in Belgian Congo. In the paths and village streets, on and around the huts, fastened to trees and poles, enclosed in special fences—everywhere you looked you saw charms and idols. The people themselves carried them in their hair, on their wrists and ankles, round their necks and waists, and small children were sometimes laden down with bundles of charms suspended around their necks.

Disease and dirt were everywhere, and the women and children seemed to get the worst end of it. In one squalid little hut we saw a young mother who had recently given birth to twins. Both twins had died, and the elderly husband had shut his young wife up in this hut for ceremonial and superstitious reasons. In front of another hut squatted a sickly-looking woman who had brought forth a child the day before. The tiny baby was lying on the ground in front of her in the full blaze of the mid-day sun. Another wretched

woman sat outside her hut with a terrible tropical ulcer sapping her vitality. The only covering for her wound was a dirty poultice of leaves. And so one might go on. There is a plenty of work here for someone, and these are the conditions that the gospel of Christ and our ministry in His name have come to change; and these are the conditions that have over and over again been transformed by missions.

Yet the Bayaka are a proud and independent race. They are great hunters, and love to be out on the trail. Many of them use only spears, bows and arrows but one also sees men everywhere with muzzle-loading guns. As we walked over the bush we were continually meeting hunting parties composed of these almost naked nimrods.

Some evangelistic fruit has already been gathered from among them, but there are many more who are soon to hear the call of the Son of God, "Come, follow me." I am sure that some bright Christians are to come from among these wild tribesmen.

The natives at Dinga where we pitched camp were excited about having so many white people among them at one time. There were four of us missionaries, T. E. Bubeck, C. E. Smith, B. W. Armstrong,

and myself who met here to select a site for the new mission station. The cars in which we came were the greatest wonder to the people. Never had four cars at one time been seen in this part of Belgian Congo. Mr. Bubeck came rolling from the south in his ex-army ambulance, his sturdy motor sounding like an airplane taking off. Mr. Smith came from Kikongo in a Dodge one-ton truck, and Mr. Armstrong from Leopoldville in a Chevrolet suburban carry-all. I traveled the 500 kilometers from Sona Bata in our station wagon.

Next month during our dry season I must travel thousands of kilometers and expect to baptize hundreds from among the large number of inquirers who are scattered throughout our territory. The Spirit of God is at work, and we want to be co-workers with Him.

Nursing in Belgian Congo

By ESTHER J. EHNOM, R.N.

Many an American nurse remembers the thrill when, for the first time, she was put in charge of a hospital floor. The same thrill comes to me time and time again as I think of the Congo patients that come here to be treated. But the responsibility is different. At home the laboratory work is done by efficiently trained doctors and nurses. The orders for the day are given by doctors in charge. Saline solutions, spinal punctures, dressings, etc., are done by internes; obstetrical cases are cared for by the doctor. But here in Banza Manteke there is no doctor to call! Lumbar punctures must be done, fractures set,

hernias reduced, babies cared for, mothers delivered of babies, abscesses opened, ascites cases tapped, anesthetics given, solutions made, crocodile accidents, leper accidents, scorpion bites, snake bites, etc., cared for, all by nurses.

Fortunately we have several capable Congo nurses. Lutete Hezekiah is the head nurse. A graduate from the Sona Bata Medical School, he has been in mission medical work since 1923. He deserves a medal. He admits the patients, prescribes treatment for dispensary patients, scrubs up for operations when the doctor from Sona Bata comes. There is Ndonkadi, another Sona Bata graduate. He is head pharmacist and prescribes for the hospital patients. He is responsible for the sterilizing of linens and instruments. Lutete Makima has worked in the dispensary since 1925. He is in charge of the giving of intravenous injections, spinal punctures, and oversees the giving of treatment of chaulmoogra oil at the leper colony. There is Ndongala, who is in charge of the laboratory and who does the examining of patients with sleeping sickness, leprosy, malaria, dysentery, intestinal parasites and what not. There is Kapasi, the head of "cleanliness." It is no small task to try to keep the hospital clean, the linen changed, etc., as the people come from villages many of which are not accustomed to hospital cleanliness. Then there is Vweta, the night nurse, who tries to keep the place quiet. There is Mboko, who is in charge of the leper colony.

The women deserve special mention. There is Meli Lutchila, who has been caring for the school girls and women at the hospital for years. She does not have a diploma but deserves one. Lena Tusamo helps Meli with the baby clinic. There are five other women who help with baby clinics. One cannot realize the difference the baby

clinics have made. They have reduced the death rate and are of tremendous value in preventing disease. We now have five clinics and are expecting to have six soon.

The medical work in all its phases presents a rich evangelistic oppor-

tunity. We do not have the psychiatric cases that you have in the United States, yet we realize that the healing of the soul and body must go hand in hand. So we thank God our nurses have the equipment for dealing with both.

The Long and Weary Road Back to Bana

Loneliness, homesickness, serious illness, hardships of travel, night camping in the jungle, in danger of attacks by bandits, all are part of the missionary's experience in getting back to his remote field on the border between Burma and China. The welcome accorded him compensated for all the hardships he had to endure

By VINCENT YOUNG

WE WERE delayed at Rangoon by strikes which postponed the arrival of our freight from America. It was irksome to stay there so long in the heat of Rangoon when we were so eager to move on to Upper Burma, but there was consolation in the fact that it gave us an opportunity to become better acquainted with our missionaries and our mission work of Lower Burma.

Lawlessness and banditry in Burma were making travel either by train or car somewhat precarious. The week before we left Rangoon there were two train derailments, and trains now operated by daylight travel only. We finally chose to go by train for it was less expensive than trying to transport our baggage all of the way by car.

After leaving Rangoon we traveled three days by train and three hours by army jeep and reached Taunggyi. After two nights and a day there with the Hackett family, we traveled on to Kengtung in several hired trucks. Car trouble delayed us along the way, so it took four days to cover that 350 mile strip of mountain road. It was a relief to reach Kengtung, but there

were no missionaries there to receive us, and no mission buildings to shelter us. Only the gaunt skeletons of yesterday's fine buildings remained. It made us feel all choked up inside. In a short time Christians from a nearby Christian settlement heard of our arrival, and came to welcome us. They brought gifts of rice, bananas, eggs, and chickens. That cheered us some, but we could not quite shake the melancholy which the desolate and deserted mission prompted.

We planned to stay at Kengtung only a few days, but were delayed by our daughter's illness. She was really a very sick little girl with fever, vomiting, and diarrhea. It was ten days before we were able to leave Kengtung and continue our journey to our mission station at Bana. The first part of that trip we made over the bumpiest roads I have ever traveled. Broken bridges and a tedious ferry hindered our progress, so it took us the best part of two days to complete a 60-mile trip to Mong Yang. There we camped for a week, converting our large boxes into smaller ones, and lightening our trunks so they could be carried by mules or men or

bullocks, for the rest of our journey was to be over mountain trails. That last lap of our long journey required two days, and it was the most pleasant part of all. Camping, partly in a tent and partly under the stars at night, and riding our ponies or walking along the trails in the day time, we had ample opportunity to feast our eyes on the beauties of God's handiwork.

We reached Bana nine and a half years after the people of Bana had bade me farewell singing, "God be with You Till We Meet Again." Now they were singing by the roadside leading up to Bana to welcome us back. "Come, come back home" they sang, "The Lahu people are waiting for you. Bana people love you. The Wa people wish to welcome you. We all receive you." It was a joyful day, and there was gratitude in our hearts that God had brought us safely all the way.

More than a month has passed since our arrival, and we have even more to be thankful for. Our nurse, Kay Kennedy arrived and is very busy taking care of the sick.

We think of you often, and trust that you will remember us and pray for us as we again take up our mission work among the people.

Missionary Summer Colony Is Restored in China

For more than 50 years the Mokanshan Resort Association, in which Americans, British, and Chinese cooperated as partners, had maintained a summer colony to which missionaries went in order to escape from the summer heat. An Assembly Hall provided for the community's religious and cultural life and tennis courts and a swimming pool took care of recreational needs. Recently Dr. A. F. Ufford visited the property to see how it had fared during the war. He reports 15 cottages partially or completely destroyed. From the Assembly Hall the occupying Japanese

soldiers had removed all floorboards for fuel, all furnishings, doors and window frames. The dispensary had been completely looted. In spite of these discouraging conditions the task of reconstruction and repair was undertaken. Church services and the Sunday school were resumed. The dispensary was re-equipped. As a climax the bell of the Assembly Hall, which the Mayor of Mokanshan had removed and hidden in a remote village when the Japanese invaded the area, was brought back. It had to be carried by eight men. On its rim are inscribed the familiar words, "Glory to God in the highest, and on earth peace, good will toward men." The bell was a gift in 1922 of the late Dr. J. Ackerman Coles.

The Burma Mission Conference

Report of the 53rd meeting

By CECILIA L. JOHNSON

THE Burma Baptist Mission Conference held its 53rd annual meeting October 1-6, 1947 in Judson College, Rangoon, with 40 missionaries present. Conference theme was from *I Corinthians 15: 58*, "Be ye steadfast, unmovable, always abounding in the work of the Lord." There was general recognition that our mission work in Burma is passing through a crisis. Every crisis has two characteristics, dangers and opportunities. We need to be on guard against the dangers, warned Conference President Leonard Allen, and have our eyes open to take advantage of the opportunities. He emphasized three basic reasons for hope about God's people in Burma, (1), the seeds of the church had been faithfully planted in Burma, (2) What God had planted through the missionaries He would nurture, and (3) we may confidently place our hope in God's plans and purposes.

This is a transition stage in the

life of Burma. Britain on January 6, 1948, is giving Burma complete independence and complete control of the country. It would seem wise for the Christian church in America to follow the nation's lead. "The Burma Baptist Church must increase and the American Baptist Mission must decrease."

During the conference business sessions, officers, committees, and mission institutions presented their usual reports, and there was discussion of educational policy, agricultural work, publication work, and evangelism. Lunch and tea were served in the Benton Hall dining room of Judson College. A choir of Judson College girls sang American songs. One evening was assigned to a demonstration of slides and moving pictures, with a discussion of how to use them in mission effort. The annual conference sermon was preached by Rev. Erville Sowards on *Psalms 46*, "God is our refuge and strength." We are builded upon a rock. It will rain and it will storm, but our work in Burma will stand. "O ye of little faith," said Jesus when he stilled the storm. "Let us remember that come what may," said the preacher, "we can do all things through Christ who strengtheneth us."

New Foreign Secretary

THE BOARD OF MANAGERS of the American Baptist Foreign Mission Society announces the appointment of Professor John E. Skoglund, Ph.D., of Berkeley Baptist Divinity School as Foreign Secretary, with administrative responsibility for the mission fields in Burma, Assam, and Bengal-Orissa. He will succeed Foreign Secretary Randolph L. Howard when the latter retires December 31, 1948. Dr. Skoglund will begin service in the Society's headquarters in New York City on May 1, 1948. (See page 27 for a photograph of the new Secretary-elect and his family.)

MISSIONS

An International Baptist Magazine



This magazine was founded in 1803 as *The Massachusetts Baptist Missionary Magazine*. The name was changed in 1817 to *The American Baptist Magazine*. In 1836 it became known as *The Baptist Missionary Magazine*. In 1910, with the absorption of *The Home Missions Monthly*, the name was changed to *MISSIONS*

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Fifteen Momentous Years In Missionary Journalism

WITH this issue *MISSIONS* begins its 16th year under its present editorship. Assuredly the past 15 years have been the most hateful, devastating, and bloody years in history. Fifteen years ago the world lay prostrate at the bottom of depression out of which emerged the dictatorships. Swiftly humanity was plunged into the Second World War. More of the world's accumulated wealth has been destroyed and more people have been horribly mutilated and fiendishly killed than in any comparable period since man appeared on this planet. It is incredible that these events could have occurred after 1900 years of Christianity. The ghastly climax in the atomic bomb slaughter of 100,000 innocent men, women, and children in Hiroshima and Nagasaki was "indefensible," said a Commission of the Federal Council of Churches. "The moral cost was too high. Our course was inexcusable. We sinned grievously against the laws of God." Although hostilities ceased in 1945, yet in view of the fiasco of the Morgenthau Plan for Germany, the injustice at the Nuremberg trials, the transfer of territory to Russia and Poland without historical or geographical or moral justification, the brutal expulsion of millions of people, the concentration

camp confinement of a million displaced persons, the ominous propaganda for the third World War, and the postwar disillusionment, nothing that has happened since 1945 can truly be called peace. Through this period has also run the needless, unpardonable creedal controversy among Baptists. This has not won for us the respect of a secular world that cannot understand why people who profess to serve Christ cannot fellowship and cooperate. During these 15 years it has not been easy to edit a magazine devoted to the Christian world mission.

Fortunately offsetting these terrifying developments have been some favorable factors. "Considering the destructive forces let loose during these past years," said Mr. Herbert Hoover on November 20th, "we can be grateful that so much of western civilization survives." We can be grateful for the United Nations, the world's only organized hope for peace. Political isolationism has given way to global cooperation. Only the most stupid still refuse to acknowledge that the welfare of each is the welfare of all and that there is no peace for one unless there is peace for all. These 15 years have also witnessed the growth of ecumenical Christianity culminating in next summer's first assembly of the World Council of Churches. The years have likewise shown anew that the world mission enterprise is the only agency that can truly heal the wounds of war, lead the way to reconciliation, and bring the nations into global fellowship in the name of Christ.

When the present Editor was appointed 15 years ago he published a statement of policy (*See MISSIONS, January, 1933, page 5*), which included among its purposes, "To make clear that humanity in whatever continent it dwells and by whatever race it is classified, needs a redeeming Christ, and that in Him supremely can humanity find the abundant life." Fifteen momentous years have proved that this is true. As *MISSIONS'* guiding principle in the past it will continue to be that in the years ahead.

The Costly Luxury of Baptist Controversy And the Majestic Progress of Roman Catholicism

FOR the first time Roman Catholic population exceeds 25,000,000 in the United States. The 125th annual directory reports as the total

25,268,173, an increase of 866,049 over the preceding year. A new diocese was created last year at Madison, Wis., thus giving the Roman Catholic Church exactly 100 American dioceses. The hierarchy in the United States totals 162 and consists of four cardinals, 20 archbishops, and 138 bishops. The clergy includes 40,470 priests, 6,938 brothers in the various orders, and 140,563 nuns. There were 100,628 adult baptisms reported last year which means that more than 100,000 converts joined the Roman Catholic church either from Protestant churches or from people previously unaffiliated with any church. How many people left Roman Catholicism and became Protestants or merely drifted into the non-church population is unknown. The hierarchy would obviously not disclose such data and Protestantism has no means of ascertaining the facts. Roman Catholic educational institutions include 415 seminaries with 23,135 students, 216 colleges and universities with 175,120 enrolled, 2,431 high schools with 502,967 students, and 8,165 elementary schools enrolling 2,186,565 children. Full advantage was taken of the opportunity on released time, to give Roman Catholic religious instruction to 905,386 children in 10,208 public schools, an increase of 479 schools and 92,388 pupils over the preceding year. Since the Supreme Court has decided that public funds may pay bus transportation to Roman Catholic schools, the cost of eventually carrying 2,186,565 children day after day at public expense will be formidable. What the ultimate public cost will be of Catholic school books, salaries of Catholic teachers, and repairing and building schools, can be left to Protestant imagination. Four American cities report a Roman Catholic population in excess of one million each, namely,

Brooklyn, N. Y., 1,111,446

Chicago, Ill., 1,716,536

Boston, Mass., 1,208,089]

New York, N. Y., 1,169,376

Why President Roosevelt appointed an ambassador to the Pope, why President Truman hesitates to terminate the appointment, and why politicians are reluctant to oppose the arrangement, can be surmised from the impressive voting strength intimated by these figures. Against that background of statistical progress

it may safely be assumed that the Roman Catholic hierarchy in the United States is not displeased over divisiveness among Northern Baptists, their family quarrels over creeds, the consequences of competition in foreign missions, and the establishment of a national Baptist association of churches that do not cooperate with the Northern Baptist Convention. Controversy and disagreement among Protestants in the United States always helps to make Roman Catholic progress more certain and the position of its church more impregnable.

The People Must Make Up Their Minds About Peacetime Military Conscription

BY THE decisive majority vote of 28 to 14 the Executive Committee of the Federal Council of Churches on November 18, 1947 once again reaffirmed its opposition to American peacetime military conscription. The discussion preceding the vote was long, vigorous, intelligent, and fair to both sides. The adopted statement warned against the widespread public opposition which will be based on religious and moral reasons and on deepseated grounds of Americanism. It will divide the nation at a time when unity is imperative. *Of momentous significance is the fact that not one of the 25 leading denominations in the Federal Council has approved peacetime conscription.* About a dozen communions disapproved it at their last annual conventions, including the Northern Baptist Convention which by overwhelming majorities has twice voted against it. Moreover numerous state conventions, state and city councils of churches, and other church groups have recorded their opposition.

Let no one conclude that the Federal Council is a pacifist organization. Its statement frankly and honestly affirms "full recognition of the need for adequate military defence," and its objection to conscription is qualified by the phrase *at this time*. That leaves the issue open for reconsideration in the light of whatever international developments may emerge in the years ahead. For the present the opposition is vigorous and uncompromising. Any establishment of compulsory universal military training would be regarded throughout the world as "a gesture of military power in the midst of our present ten-

sions in international relations." Furthermore throughout the United States there is grave concern over the government's proposed conscription of one million 18-year-old boys year after year and their indoctrination in citizenship and the meaning of Americanism, which has heretofore been the responsibility of the home, the school, and the church.

Therefore the American people must now make up their minds. How soon this controversial issue comes before Congress will depend on the adoption of the relief program for Europe and the check to the menace of inflation. For many Congressmen this is an election year. Politics are politics. Obviously how many of them vote for conscription will depend on what they know are the wishes of their constituents. In no uncertain terms Congress should be told that the American people do not want this peacetime beginning of military totalitarianism and its grave peril to the future of democracy and freedom.

The Eventual and Inevitable Merger of Baptists and the Disciples of Christ

ANOTHER American church merger is moving toward consummation. When the Evangelical and Reformed Church with its 700,000 members is united with the Congregational Christian Church with its 1,150,000 members, the combined denomination will have a constituency of nearly 2,000,000. The American impetus to church mergers is felt also among Baptists. At the Northern Baptist Convention in Atlantic City last May the Committee on Relations with the Disciples of Christ was raised to the status of a Convention Commission of Fifteen. Its new mandate reads, "*To explore and examine the content of faith and polity of Baptists and Disciples in order to discuss the possibility of union.*"

The younger leaders of both denominations seem to desire merger as quickly as it can be consummated. At the Inter-Seminary Conference of Theological Students of Baptist and Disciples Divinity Schools which met in Oxford, Ohio, these future Baptist and Disciples pastors adopted the following resolution,

We express to the Baptist Disciples Commission on Union our earnest desire for an early consummation of the proposed merger of the two communions.

We recommend that the Commission soon publicize widely a Plan of Union for the consideration and action of our two brotherhoods.

We recommend that our local congregations and our state and national conventions work actively together in this direction of union for the greater service in building the Kingdom of God.

Since their split in 1827, the Baptists and the Disciples have been traveling on two parallel roads. Eventually and inevitably the two roads will again merge into one smooth and mighty highway. *If eventually and inevitably, why not now?* Such a merger ought not to be difficult, especially since the two communions share so many principles and convictions in common, as Dr. Hillyer H. Straton, Chairman of the new Commission of Fifteen, makes clear in his article on pages 42-44. It behooves every Baptist to read his statement with care and understanding and to discuss the problem with his brethren in the ministry and with his church. If the two communions are as alike in principles and convictions as Dr. Straton argues, then a merger is not only desirable, but mandatory. For Baptists and Disciples the familiar question asked by an ancient prophet, "Shall two walk together, except they have agreed?", needs to be stated in slightly different form. "Shall two walk separately if they have agreed?"

A merger of Baptists and Disciples was almost approved at the Northern Baptist Convention in Cleveland, Ohio, in 1930. Sentiment was almost unanimous in favor of the report of a committee there presented (*See MISSIONS, July, 1930, page 394*), but in response to the vigorous and impassioned speech of one dissenting committee member and his minority report, the proposal for "cooperation and unity of program" was rejected. Since that episode 18 years have passed. A new generation of leaders has risen. It is time to make a fresh appraisal.

Editorial ♦ Comment

♦ DURING THE SESSION ON WORLD RELIEF at the Baptist World Congress in Copenhagen (*See MISSIONS, October, 1947, page 486*) it was reported that the Baptists of England out of their own meager food rations had been sending 600 food parcels each month to 600 undernourished Baptist families in Germany. Long ago the Apostle Paul wrote, "If

thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head." Thus British Baptists in a spirit of magnificent magnanimity and good will are heaping coals of fire upon the heads of people who less than three short years ago were their implacable enemies. So long as a people demonstrate such a spirit and render such a service in the name of Christ, their return to national well being and global influence is assured. This was intended as the conclusion of the article on England on pages 12-20. It is printed here for additional emphasis.

◆ A LOVELY AND GRACIOUS LADY departed from the fellowship of Northern Baptists in the death on November 20, 1947, of Mrs. Bertha Grimmell Judd, wife of Mr. Orrin R. Judd, former Treasurer of the Northern Baptist Convention. For some months she had been in failing health. The entire denomination is the poorer by the loss of this capable and inspiring woman leader. For 22 years she served on the Board of Managers of the Woman's American Baptist Home Mission Society and from 1937 to 1942 she was its President. Year after year she was one of the most able and faithful Northern Baptist delegates to the Federal Council of Churches. On numerous committees and councils, Baptist and interdenominational, she served with efficiency and distinction. In her charming personality, exquisite character, and devotion to the cause of Christ she exemplified the finest traditions of American Christian womanhood. Her loyal support of MISSIONS will never be forgotten. Further tribute to Mrs. Judd will appear in the next issue.

EXACTLY ONE YEAR HAS PASSED since the President of the United States issued his formal proclamation that, "the hostilities of the second World War ceased effective at twelve o'clock noon, December 31, 1946." He appears to have been unduly optimistic in his proclamation in assuring that "with the guidance of Almighty Providence, great gains have been made in translating military victory into permanent peace." Who can claim that what humanity has

today is permanent peace? Who dares declare that God has led the statesmen of the world to do what has been done or that God has sanctioned all the other developments that have turned postwar Europe into a morass of frustration and despair? Neither a presidential proclamation, nor a formal end to hostilities, nor the deliberations and decisions of the United Nations, can assure permanent peace. "War will go on until there is a change in the human heart," said Marshal Sir Arthur Travers Harrid, "and I see no sign of that." In that short sentence Britain's military leader has given a clear and precise indication of the peace task of the Christian church.



THE GREAT DELUSION

Number 147

THE GREATEST OF THESE IS WHISKEY

EVERY traveler who spends a night in an American hotel is familiar with the standardized notice reminding the guest that the hotel management is not responsible for valuables left in the room. Guests are advised to deposit such valuables in the hotel office safe.

When the late Dr. W. H. Houghton, former President of Chicago's Moody Bible Institute, visited a well known city in the South, on the dresser in his hotel bedroom, as reported in *The Moody Monthly*, he found a neat little sign which read,

NOTICE: The Hotel positively is not responsible for money, jewelry, or whiskey left in this room.—THE MANAGEMENT

When the American people 14 years ago voted to repeal the 18th amendment, they never for a moment imagined that their vote was destined eventually to lift alcoholic liquor into a value category comparable to that of jewelry and gold.

And now abideth in American civilization three values, money, jewelry, and whiskey, and the greatest of these is whiskey.



THE LIBRARY

Reviews of Current Books and Announcements by Publishers

► WHERE ARE WE HEADING?, by Sumner Wells, is a realistic book of seven strong chapters on American foreign policy, its achievements

and failures. Beginning with the inside story of the writing of the Atlantic Charter in the summer of 1941, now so thoroughly forgotten

in the making of peace, and appraising the values and the shortcomings of the new organization, The United Nations, the former

Under Secretary of State in President Roosevelt's administration discusses peacemaking, the threats to peace in the Near East, and the surging nationalism in Asia. He is sharply critical of Russia and her use of the veto in the United Nations, apparently forgetting that no U. S. Senate would have approved American membership in the organization without similar veto power. The choice of New York as headquarters of the United Nations, according to the author is a terrible blunder. His reasons seem well nigh irrefutable. He attributes the failure of the Security Council to its low caliber personnel. "The contrast between the hopes and anticipations and the reality is shocking." He blames Mr. Winston Churchill for what is happening in Yugoslavia because he supported Marshal Tito and abandoned General Mihailovitch. The former is now communist dictator and the latter was shot. "This is probably Mr. Churchill's greatest mistake." His analysis of peacemaking in Germany merits serious concern. "Germany is the scene of a struggle for control between the Soviet Union and the West; the Russians are winning." He is pessimistic about the future unless an understanding is reached between Russia and the West. If the earth is ultimately to be divided into two major spheres of influence, one controlled by Moscow and the other by the western powers, "a new war is almost unavoidable." So he concludes with a vigorous challenge for the American people to achieve peace and friendly cooperation through the United Nations. (Harper and Brothers, 397 pages, \$3.00.)

► **RELIGION IN RUSSIA**, by Robert Pierce Casey, presents in book form the Lowell Institute Lectures at Harvard University by the Professor of Biblical Literature and His-

tory of Religion at Brown University. The author traces the history of religion in Czarist Russia, the Russian Orthodox Church, the rise of the dissenting groups like Lutherans and Baptists, the campaign against all religion by the communists, and the permitted revival of organized religion during the war. By September, 1945, the Soviet Government had restored about one-half of church property that had been confiscated since 1923, and had permitted the reopening of most of the ancient shrines. Theological seminaries likewise have been reopened, to whose students the American Bible Society sent a Christmas gift of 1,000 Greek New Testaments. (See page 10.) "Once the government decided to tolerate religion, it was important that it should also regulate it," reports the author. This explains why approval, which depends on numerous factors, is necessary in establishing new churches which a minimum of 20 worshippers can request. That a much more lenient policy is being followed is evident from the disclosure that the government releases priests from military service where their mobilization deprives

"believers of religious leadership." One disquieting element is that "the relations between the Russian Orthodox Church and the Roman Catholic Church have not improved." Because of the Pope's past relations with Spain, Italy, and Germany, "the time is not opportune and sentiment is not prepared for mutual confidence between Russian Orthodoxy and the Roman Church." This book is a thoroughly readable, interesting, timely and objective contribution to a topic that is today misunderstood or is subjected to considerable difference of opinion. (Harper and Brothers, 198 pages, \$2.00.)

► **WARTIME CORRESPONDENCE BETWEEN PRESIDENT ROOSEVELT AND POPE PIUS XII**, compiled, with an introduction and explanatory note by Myron C. Taylor, personal Ambassador of the President of the United States to the Pope, is a collection of letters exchanged during the lifetime of the late President and the present Pope. Unfortunately nothing new or relevant is revealed in these letters to sustain and justify the policy begun by President Roosevelt and continued by President Truman, against repeated Protestant objection, of maintaining diplomatic relations with the Vatican. Historically, however, the letters have significance. Most revealing are the President's references to Russia which seem contrary to the present anti-Russian hysteria now sweeping across the United States. "I believe that the Russian dictatorship is less dangerous to the safety of other nations than the German dictatorship," wrote Mr. Roosevelt to the Pope on September 3, 1941. *That was three months before Pearl Harbor!* Moreover, "I believe that the survival of Russia is less dangerous to religion, to the church, and to humanity in general than the survival of the German

NOT BY MIGHT

Christianity: The Way to Human Decency

By A. J. MUSTE

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dictatorship. It is my belief that the leaders of all churches in the United States recognize these facts clearly." The letters are masterpieces in phraseology, in fraternal spirit and friendliness, and in the revelation of mutual admiration which each man felt toward the other. "Take care of Yourself—for we all need You in this critical time," wrote the President. All references by the President and by the Pope to the Pope are capitalized as people usually do in mentioning the Deity. (Macmillan, 127 pages, \$2.50.)

► **THE SUPREME BEATITUDE**, by Earle V. Pierce, contains 18 superb stewardship messages delivered in Churches, association, state and national conventions in theological seminaries, and of the Baptist World Congress. The titles of the messages are arresting, i.e., Christ's Motive for Giving, Jesus Takes the 'Stew' out of Stewardship, The Happiest Man on Palm Sunday, The Cancer of Covetousness, etc. All the themes are dealt with in a convincing and attractive manner. They are thoroughly scriptural, educational, and straightforward. Here is stewardship preaching at its best. For a pastor who seeks helpful material in making stewardship a vital and effective part of his preaching and message, nothing can surpass this timely and inspiring volume. (Revell; 208 pages; \$2.00.)

► **YOUTH'S MARRIAGE PROBLEMS** by Alfred L. Murray, minister of the First Baptist Church of Westerly, Rhode Island, deals with such subjects as why people marry, how to choose a life partner, how to win the one you want to marry, at what age to marry, what love means, hazards to happiness in mixed marriages, the period of engagement, problems to be solved before marriage, will there be

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children?, and how to plan a wedding. The advice given is sound and helpful. This is an excellent book to place in the hands of young people contemplating marriage. The author includes a fine bibliography of suggested reading for further study. (Zondervan Publishing House. 182 pages. \$2.00.)

Books Received

COMMON-SENSE LIVING, by Herbert Winston Hansen, Abingdon-Cokesbury, 151 pages, \$1.50.

AMERICAN OVERTURE. A Study of Jewish Rights in Colonial Times, by Abram Vossen Goodman, Jewish Publication Society, 265 pages, \$3.00.

ANOTHER STORY SHOP. A Collection of 64 short stories for children aged 4 to 10, on home, family, church, God's care, nature, friendliness, gratitude, helpfulness, and other topics, by Mary C. Odell, Judson Press, 179 pages, \$2.00.

CHRISTIAN BELIEFS, by Professor Ralph E. Knudsen of the Berkeley Baptist Divinity School, Judson Press, 176 pages, \$1.75.

THE BORROWED GLOW. A Book of Daily Devotions, one for each day of the year, by Richard Ellsworth Day, Judson Press, 417 pages, \$2.00.

A BAPTIST BIBLIOGRAPHY. A Register of printed material by and about Baptists, including works written against Baptists, compiled by Edward C. Starr, Judson Press (Section A), \$2.50.

THE STUDY OF THE BIBLE TODAY

AND TOMORROW. A compilation of 24 chapters by 24 different authors, compiled and edited by Harold R. Wiloughby, University of Chicago Press, 436 pages, \$6.00.

ON THE MEANING OF CHRIST. A fresh approach to the significance of Christ for Christian faith, the William Belden Noble Lectures at Harvard University in 1947, by John Knox, Charles Scribner's Sons, 117 pages, \$2.50.

THE INVISIBLE ENCOUNTER. A plea for spiritual rather than material power, by Igor I. Sikorsky, Charles Scribner's Sons, 120 pages, \$2.00.

GOD CONFRONTS MAN IN HISTORY. The self-disclosure of God in history and the effect of His revelation, by Henry Sloane Coffin, Charles Scribner's Sons, 154 pages, \$2.50.

PROPHET IN THE WILDERNESS. The story of Albert Schweitzer, by Hermann Hagedorn, Macmillan, 221 pages, \$3.00.

ALBERT SCHWEITZER. A definitive biography of the man and his mind, by George Seaver, Harper and Brothers, 346 pages, \$3.75.

A CRISIS IN MORNINGDALE. Keeping faith when God seems against us, by William Allen Knight, W. A. Wilde Co., 69 pages, \$1.00.

BEST SERMONS, 1947-1948 EDITION. A collection of 52 sermons by 52 different preachers, Protestant (including five Baptists), Roman Catholic, and Jewish, compiled by G. Paul Butler, with an introduction "Preaching in an Age of Disillusionment" by Henry Sloane Coffin, Harper and Brothers, 318 pages, \$2.75.

TOLA. A novel of New Testament times 4 B.C. to 33 A.D., by Anabel Walker, W. A. Wilde Co., 178 pages, \$2.00.

FAITH AND FREEDOM, by J. Wesley Brady, American Tract Society, 154 pages, \$1.50.

TREASURY OF RELIGIOUS PLAYS. A collection of 20 dramas or plays on truth, peace, Christmas, Easter, love, religious freedom and other topics, compiled by Thelma Sharman Brown, Association Press, 345 pages, \$3.00.

PELOUBET'S SELECT NOTES ON THE INTERNATIONAL BIBLE LESSONS FOR 1948, the 74th annual volume, by Wilbur M. Smith, W. A. Wilde Co., 387 pages, \$2.50.

The New Year

New Year Scripture Texts

THOU CROWNEST the year with they goodness.—
Psalm 65; 11

When the Lord thy God shall have brought thee into the land . . . to give thee great and goodly cities . . . houses full of all good things . . . and wells digged . . . and olive trees; . . . when thou shalt have eaten and be full; then beware lest thou forget the Lord.—*Deuteronomy 6; 10-12*

A Prayer for the New Year

O GOD, our help in ages past, our hope for years to come, we thank Thee for the blessings which have been ours along life's way: for our parents and the homes in which we have been nurtured, for our teachers and the schools wherein the horizons of our thought have been enlarged, for the church whose ministry has led us into the knowledge of Thy truth and in whose fellowship we have found strength and the joy of service, for our friends who still walk with us along the trail of life, and for those who have gone before and who now beckon us from the heights. Above all Thy gifts we thank Thee for Thyself, our Father and our Friend in all the varying vicissitudes of life. Thy help in the past fortifies our spirits as we face the future. Standing on the threshold of this new year, at the portal of a new age ominous with the threat of unprecedented power, we shall not fear if Thou art with us. Help us O God, to put our whole trust in Thee. Turn us from the ways of selfishness and sin so that we may march confidently toward the dawn of the new day. Enable us to lay aside the weights and chains that bind us to a dead past, the unforgiving spirit that cherishes old grudges, the bigotry and pride which separate us from our brethren, false pride in race and class, industrial strife, and national jealousies which breed war and destruction. We have made the earth, which was to be our home, a house haunted with tragedies and horrors. Forgive us, O God, that we have so misused Thy gifts, and grant that by Thy aid we may drive from our hearts and from our world the evil spirits that disturb our peace and impede the coming of Thy kingdom. Through the year and years before us enable us as individuals and as nations to live together as Thy children on terms of brotherhood and helpfulness, in the spirit of Jesus Christ, our Lord, AMEN.

Adapted from a Prayer for the New Year, in *The Bulletin* of the Colgate-Rochester Divinity School

New Year Thoughts

WHEN WE BUILD, let us think that we build forever. Let it be such work as our descendants will thank us

for, and let us think, as we lay stone on stone, that a time is to come when these stones will be held sacred because our hands have touched them, and that men will say as they look upon the labor and wrought substance of them, "See, this our fathers did for us."
—JOHN RUSKIN.



TODAY WE MUST think of the world some forty years hence when a generation still unborn will be entering upon its rights and will judge us by whether or not we have given due thought to them and their interests.—LORD INVERCHAPEL.



God in the New Year

By FRANKLIN D. ELMER

God of the open air,
God of the sea and the sky,
As the eagle at dawn
Wings into the blue,
Lift Thou our spirits high!

God of the shadowed nook,
God of the forest and glen,
As the sun's sharp ray
Dries the morning damp,
Cleanse Thou our hearts again.

God of the busy mart,
God of age and of youth,
As man in his hunger
Toils hard for his bread,
Keep us hungry for living truth.

God of the Bethlehem Star,
God of the Tomb—and the Hill,
As prayer made him strong
To climb with a cross,
Give us courage to do Thy will!



IT HAS BECOME OUR LOT to live in a time when human history seems to be approaching the ultimate in complexity and fury and tragedy. And yet in this kind of a world the church of Christ must still be committed to its divine mandate.—MILTON C. FROYD



FOR AMERICANS TO THINK that this is a Christian nation because they call on God to bless their national dreams and ambitions is a blasphemous busi-

ness. Our nation will be Christian and will take its true place in the family of nations in the future only when it has ceased seeking the favor of God for its own selfish interests and enlists its strength in the accomplishment of the will of God for the world. We must stop trying to get the power of God on our side and begin enlisting our powers on God's side.—
REV. RUSSELL F. AUMAN



IF THE HISTORIAN a century from now should be compelled to write that the Christian Church failed in our generation, it will not be because the forces of materialism, secularism, infidelity, and paganism proved too powerful for the Church, but rather be-



Not In One Place Yet of One Mind and One Accord

A New Year Message from the President of the Baptist World Alliance

GREETINGS TO OUR BAPTIST BRETHREN:

FROM the heart of my city, Saint Louis, and from the heart of my country, but more from my own heart, I send you Christian greetings. As these greetings are read all around the world, another year will be drawing to a close, and a New Year will be dawning.

How different will be conditions in which this message will be read. Among some there will be laughter, song and revelry. That a year is dying will mean little. The general attitude will be, "Let it die; it brought little of good anyway."

To millions of people the date on a calendar will have no significance. Every day is filled with sorrow, suffering and anxiety. To all such of our Baptist family we extend our sincere love and prayers. The strong must bear the burdens of the weak and our Baptist World Alliance, from its united strength, has undertaken by July 1, 1948 to provide clothing for one million people and one million dollars for food. We realize this will not meet the tremendous need, but it will, at least, testify to our deep concern, as well as our sincere desire to share with those less fortunate.

A glance backward brings at once before us our great gathering in Copenhagen, July and August last. The honor conferred upon me carries with it a great responsibility, as well as a great opportunity. My first definite realization was and is that what needs to be done, can be done *only if we are together*. We cannot be in "one place," but we can be "of one mind and one accord."

cause the Church wasted her strength in unholy wrangling within herself, and in contending shamefully against other bodies of Christians, equally honest and devoted, in theological doctrine or ecclesiastical practice.—ROY L. SMITH.



NOR CAN THAT ENDURE which has not its foundation upon love, for love alone diminishes not, but shines with its own light; makes an end of discord, softens the fires of hate, restores peace in the world, brings together the sundered, redresses wrongs, aids all and injures none; and whoso invokes its aid will find peace and safety, and have no fear of future ill. —*From the Act of Horodlo in the year 1413 A.D.*

Two objectives have been set before us. Each is so important that we can hardly say either should be first. They are—"Evangelism and Relief" or, "Relief and Evangelism." They are inseparately linked in our program ahead. Millions are hungry and dying for food, clothing and shelter. Millions also are hungry and longing for the gospel the Bread of Life, the Light of The World. In Copenhagen, after expressing thanks for all the material aid which had been sent to his people, one of our brethren said to me, "Please do not cheat us on the gospel." That is the picture before us now. Food, clothing, shelter, yes, but also and along with the other, the gospel, salvation, hope, peace and life eternal.

As we enter into the New Year, my prayer will be that we may do so with courage and faith. Let us each covenant to pray at eight o'clock in the morning for each other. By so doing we will establish a round-the-world hour of prayer. Some will be praying every hour of the 24 throughout the day. Please do not think me too selfish if I ask that you remember me in your prayer. I feel my own weakness and unworthiness to be your leader. All I can do is to give my best under the leadership of our blessed Lord and Saviour Jesus Christ, to whom I call upon you to dedicate yourselves anew along with me, as you carry on into another year.

With sincere appreciation for all the followers of Christ everywhere, and especially for those of my own household of faith, my Baptist brethren, I am,

Yours in His Service,

C. O. JOHNSON, *President.*

Shall Baptists and Disciples Unite?

By HILLYER H. STRATON

THE two denominations known as the Disciples of Christ and the Baptists have a common Protestant heritage which it would be well to recognize. Sometimes we sing, "Faith of our Fathers" without recognizing what is the faith. Let us look at the common faith and heritage which is ours. We can take two positions. (1) We can say, "There is the faith over yonder. It is my faith." Clare Boothe Luce recently took that position when she said, "I believe in the doctrine of the Roman Catholic church. There it is. I accept it." Some years ago a Baptist candidate for ordination said, "I believe just like John Roach Straton." He did not! He just thought he did. (2) We can hold, "Here is our faith, we will not only sing about it, we will know about it."

Behind both our Baptist and Disciple bodies stands our first cardinal position, the authority of the Bible. The Bible for us is not a book of magic. It is the eternal word of God. We can even say it is infallible; not necessarily infallible science, or infallible biology, but it is an infallible guide to God. Whether we are liberals or conservatives, that is the only infallibility that ultimately matters. From the beginning, we Baptists have made the Bible authoritative in matters of faith and practice. At our convention in 1946 at Grand Rapids after a concerted effort by a minority to yoke us with a man-made creed, we reaffirmed the New Testament to be our sole guide. The Disciples have probably laid even more emphasis upon the letter of the New Testament than have the Baptists. At least their expression "Scriptural terms for scriptural things," would lead one to believe this to be true. This common heritage of loyalty to the revealed will of God in the Bible ought to

NOTE—At Atlantic City last May the Northern Baptist Convention raised the status of its Committee on Conference with the Disciples of Christ to that of a Commission of Fifteen, "to explore and examine the faith and polity of Disciples and Baptists in order to discuss again the possibility of union." This article furnishes background material for a sane and constructive consideration of possible merger.—ED

An appraisal of the principles and emphases shared in common by Baptists and Disciples which suggest that a merger of the two denominations is practicable and feasible and could easily be consummated with minimum delay

enhance our sense of oneness, for we stand with unity here.

Growing out of the authority of the Bible is a second cardinal position. Both Baptists and Disciples have insisted on believers' baptism and a regenerate church membership. The Disciple emphasis upon immersion has paralleled the Baptist use of this symbolism of death, burial and resurrection. It comes as a surprise to many Baptists and to Disciples to learn that early English Baptists sprinkled. From 1607 to 1640, our English forebears knew no other mode than the commonly accepted mode of sprinkling. Their contention was for baptism *upon* a confession of faith. The way in which baptism was administered was a secondary consideration. Leading New Testament scholars have long since recognized that New Testament baptism was always adult baptism. Dr. Percy Gardner says,

When baptism is spoken of in the New Testament, it is always adult baptism—baptism accompanied by a profession of faith, and a resolve to throw in one's lot with the Society. It does not at all correspond to infant baptism, which, whether right or wrong, stands for something quite different from a conscious acceptance of Christ.

It was not until certain Baptist leaders realized that the word *baptizo* from their Greek testaments meant *immerse*, that they began the practice of immersion which all Baptists and Disciples have followed since. Our mutual contention has been for a church composed only of those who have been truly born again. We stand with unity here in contending for believers' baptism.

Our third mutual position has been for the priesthood of the believer, which in our day we

would call democracy in religion. It is a holy heritage which insists that every individual has the right of approaching God himself. Along with this affirmation has gone the recognition in our two bodies of independency and the values of trusting the people to vote wisely for the furtherance of the church and its causes. We stand with unity for democracy in religion.

Our fourth great common heritage is that of religious liberty with its strong emphasis upon the separation of church and state. The recent five-to-four decision of the United States Supreme Court upholding the spending of public money for transporting Roman Catholic children to parochial schools ought to cause every Protestant in this land to rise up and proclaim again those supreme factors of separation of church and state that have done much to make this country what it is today. Anyone is shortsighted indeed who thinks that such a decision is anything but the nose of the camel in the tent. It is high time Baptists and Disciples, along with other Protestants, began to really think seriously of uniting our forces so that we might present a joint front to those who would wreck the public school system which has given us the measure of unity and democracy that is our glorious national heritage. We stand with unity for religious liberty. May God help us to let the world know we are one!

As Baptists and Disciples, it remains for us to be true to the above common heritage.

Baptists in particular have laid much emphasis on three favorite texts: "Contend earnestly for the faith, once for all delivered to the saints." "Come ye out and be ye separate." "Can two walk together less they be agreed?" Our very individualism has often made for quarrelsomeness. Doubtless Baptists had a very large part in the original split when the Disciples felt they had to go their own way.

The Baptist has an earnest look.

He always prays without a book,

He has a taste for Christian morals,

But makes exception of church quarrels.

It is a striking fact that Baptists had no outstanding personality during the period when the Disciples were a part of their fellowship. If they had possessed a leader with one-fourth the Christian acumen and force of Alexander Campbell

the split never would have come. Baptist contentiousness and willingness to divide has been their besetting sin. This is seen in the fascinating story Joseph Fort Newton tells in his book *The River of Years*. In an interview with Lloyd George, the then Prime Minister of Great Britain referred to his Welsh Baptist background and said with a twinkle in his eye, "One party held that we are baptized *in* the name of Christ, the other that we are baptized *into* the name of Christ." Dr. Newton records the following interesting conversations.

"Can the issue be very important?" asked Dr. Newton.

"Extremely important, and I belong to one party. I am ready to fight for it."

"Which party do you belong to?"

"That's the trouble; I can never remember which side I am on!"

The Disciples can teach many Baptists the values in being true to history. Our Lord's words are pertinent, "Ye shall know the truth and the truth shall make you free." I have been impressed with the definite and conscious effort in Disciple literature to be true to historic facts. Queerly enough, for all practical purposes Baptists who have been meticulously literal in certain doctrinal areas have developed a myth of their own origins. For instance, some time ago, a spokesman for one of our large Baptist groups said without benefit of church historian, "There are four main religious groups in this country, namely: (1) Jews, (2) Roman Catholics, (3) Protestants, (4) Baptists. Baptists have never protested anybody's religion. Protestants came out of the Roman Catholic Church protesting certain of its doctrines and practices. Baptists did not come out of the Roman Catholic Church. They started out with John the Baptist. There were Baptists 400 years before there were Roman Catholics. As a matter of historic fact, the Catholics split from the Baptists." *The only trouble with this bit of ecclesiastical romance is that it is not so!* From a cool historic standpoint, if Baptists started with John the Baptist, they were not in the stream of historic Christianity. There was a sect that looked back to John the Baptist. It paralleled the early Christian movement for at least one hundred years. The New Testament is witness that

Apollos was originally a follower of John the Baptist but he was converted to full Christianity by Aquila and Priscilla. See *Acts 18:24-28*. Both Baptists and Disciples are a part of the Protestant heritage and they ought to be proud of it.

A readiness to accept the guidance of the Holy Spirit is one of the prime factors in loyalty to the faith. Baptists advanced from a narrow Calvinism to the support of Adoniram Judson and the beginning of the modern missionary movement in America. They advanced from contending for an untrained ministry to the recognition of a need for education. They advanced from pietistic positions to the production of a Walter Rauschenbush with his broad social vision. The Holy Spirit has likewise guided the brotherhood of the Disciples of Christ along many of the same channels.

Both bodies have had a large sense of liberty and individualism. This has made for a degree of unrest, contention, and divisiveness within the two respective bodies which should give warning that freedom without responsibility leads to anarchy. Is it not high time that those minor emphases which had their day and their place, give way to the great fundamental truths where we stand as one? Whereas the Baptist sense of liberty has been large, up until very recently our sense of church has been small. We would have had more unity within if we had possessed a larger vision of the universal church. Here the Disciples can contribute much to our common thinking, for their dearest hope and aspiration has been for the unity of God's people. Both Baptists and Disciples have laid large emphasis upon the subjective experience of faith. We are conscious that our union with Christ gives to every believer the rights of the priest. When we add to the subjective experience of our faith, the objective reality which is the historic church in its development, we can be sure of a divine truth to which we can give our ultimate loyalties. Disciples have had a genius for seeing this and contending for the reunion of Christendom. Christ's great church deserves our hearty support. It is far more than a Baptist church or a Disciple church. It is His church. When our

Lord prayed that the church might be one, it was no idle prayer. It was a hope and prophecy as well as a petition.

Liberty is always increased by union. There was more liberty in the United States after the Civil War than before. The organization of a strong United Nations is a recognition that the world will have the political liberty for which all men dream only through giving up some measure of their national sovereignty. When our churches are praying together for the United Nations, is it not a travesty that as churches we are still divided among ourselves? Emory Reeves in his "*The Anatomy of Peace*," points out: "Human society can only be saved by universalism. Unless the Christian churches return to this central doctrine of their practice, they will vanish." The time for division is past. The time for unity is at hand. Those were prophetic words of William Temple: "In days when Christianity itself in its fundamental principles was unchallenged, it was natural to lay most emphasis on the points which distinguished one communion from another. But in days like these, when the basic principles of Christianity are widely challenged and in many quarters expressly repudiated, the primary need is for clear and united testimony to Christianity itself . . . We owe united witness . . . to our Lord himself. So long as we show ourselves to the world only as divided, we alienate men from Him."

Together Baptists and Disciples have had faith in the ultimate triumph of Christ. They have fought for liberty and have placed large emphasis on evangelism. Both feel a holy imperative to win men to Christ. Together they have advanced the missionary enterprise, recognizing that the world cannot exist half Christian and half pagan.

The faith of our fathers, our Baptist-Disciple and Protestant fathers, can only be maintained by being true to the highest. To the subjective experience of the believer with Christ in which we have been strong, it is time for us to add the objective reality of His one church in which we will find that after all:

We are not divided. All one body we,
One in hope and doctrine, one in charity.

Readers and Doers

A Meditation on Bible and Missionary Conferences

By REUBEN E. NELSON

IN a poll recently reported in *The New York Times* magazine section, Baptists were reported as the most faithful readers of the Bible in the United States. That should be expected, since Baptists base their faith on the Word of God rather than upon the dissertations of theologians.

Baptists are not only "readers" of the Word. They are also "doers." Consequently through the years, they have been a missionary people.

Put these two thoughts together and you will find the basic reason for the great series of Bible and Missionary Conferences to be held across the area of the Northern Baptists Convention during the first three months of this new year. These conferences will feature expository messages from the great missionary passages of Scripture, plus messages from our world-wide Baptist mission fields.

Joining forces with the total program, the Baptist Youth Fellowship will stress Christian discipleship, bringing to all of us, as they have to the youth of our churches, the implications of following Christ "wherever He leads, cost what it may." It is confidently expected that Northern Baptists will respond to these conferences that promise such rich spiritual motivation.



Bible and Missionary Conferences

The Bible and Missionary Conferences (January through March) in 108 cities in the 34 state areas of the Northern Baptist Convention will serve as focal points for a great advance for our world mission. Main purpose is to reach those in the churches who are not now interested in missions. In every

church there is a group keenly interested in missions. There are also approximately 60 per cent in the churches not concerned. The conferences are also planned to reach the leadership in the churches and secure their commitment in a program to reach the entire constituency for world missions.

Team leaders for January will be General Director of Promotion Reuben E. Nelson, Editor Benjamin P. Browne, American Baptist Publication Society; Secretary Paul C. Allen, Chicago Baptist Association; and Executive Secretary Hugh D. Pickett, West Virginia Baptist Convention.

The Crusade in Evangelism in Metropolitan New York

By MARGARET G. MACOSKEY

In dramatic fashion and following the custom of introducing the President of the United States, Dr. Joseph Novotny said to 1800 Baptists in New York's Riverside Church, "Ladies and Gentlemen, the President of the Northern Baptist Convention." The occasion was a meeting to launch the Crusade for Christ through Evangelism in the Metropolitan New York area.

In his address President Edwin T. Dahlberg emphasized three aspects of "The World's Great Hunger." In our evangelism crusade physical hunger must be reckoned with and our vast relief program is endeavoring to satisfy that hunger for food and clothing.

Our Crusade must deal with the "Hunger for Christian Fellowship" that will bridge all the enmities that now divide mankind. It is the



Benjamin P. Browne



Reuben E. Nelson



Paul C. Allen



Hugh D. Pickett

evangelism of reconciliation. Nothing is so important to Christianity in Europe as maintaining the religious unity and solidarity of the churches in America. Religious movements that are inspired only by evangelism of controversy have no message for this sorely divided generation.

And our Crusade must be an evangelism for an eternal faith. As a climax Dr. Dahlberg told the story of a statue of Christ carrying His cross, which had stood on a beautiful church in Warsaw, Poland. During a bombing raid the church was completely destroyed. The statue fell to the ground and landed in such a position that Christ was flat on His back with the cross beneath Him. "That is a picture," said Dr. Dahlberg, "of the Christian church today which has failed this generation." *But the picture changed.* The statue was remounted and it now stands in all its beauty, once again depicting the Christ carrying His cross to Calvary. So today the church must carry its cross toward Calvary.

The entire service was a replica of the Riverside Church morning worship service, with magnificent anthems by the choir and inspiring mass singing by the congregation as the worshippers raised their voices in, "The Church's One Foundation is Jesus Christ," and "God of Grace and God of Glory."

Several days previous to this service a training Institute for Evangelism for 300 volunteer workers had been held at the Madison Avenue Baptist Church. It was reported that about 46,000 volunteer workers had already been enrolled in the Crusade across the territory of the Northern Baptist Convention. Nothing comparable has ever been undertaken.

All's Well With His World

All's well with his world now, so six weeks old Marc Bosniere



Solid comfort after being fitted in a CARE package layette

slumbers peacefully, surrounded by the diapers, blankets, oils, powders and other comforts of a CARE layette package. Arrival of the parcel from America so excited the neighbors that one of them, Colette Jacwuiet, (*shown*) ran in to examine the contents. Contents of the CARE layette are unobtainable in most sections of Europe today. Americans can send the layette package to the needy in 15 European countries. The \$10 price includes all costs of guaranteed delivery.

Foreign Mission Evangelism

Enthusiastic reports have been arriving at the offices of the foreign mission boards from the various mission fields telling of their evangelism plans. Burma, South India, Bengal-Orissa, South China, and Belgian Congo have all reported that they are glad to cooperate with the Northern Baptist Crusade for Christ through Evangelism. East China reports 81 Baptisms on May 24 and tells of the fruits of the emphasis on stewardship at the April meeting of the Convention.

The Shanghai church raised \$1,000,000 (Chinese currency) for the Convention and the Ming Tsong Church in Hangchow, \$400,000 (Chinese currency). "We are working up teams of a preacher or two, a singer, a medical man with lantern slides and special hymns and all that—where we use folk from different missions and churches," states the report. Dr. Elmer A. Fridell, Foreign Secretary for the Far East cabled this past summer, "One thousand baptized three months Philippines hospital evangelism outstanding."

A Joint Committee on the Church and Evangelism Emphasis has been appointed and has as its special objective the encouraging of the evangelism efforts and the development of a program of evangelism on the foreign fields. Representing the American Baptist Foreign Mission Society are Dr. K. S. Latourette of Yale; Dr. A. M. Hintz, Sioux Falls, Ohio; Dr. I. G. Roody of Omaha, Neb., Dr. J. Maurice Trimmer of Huntington, W. Va., and Dr. O. W. Henderson

(Continued on page 60)

THE CONFERENCE TABLE

EVERY WOMAN SERVING THROUGH HER CHURCH



Overseas White Cross Exhibit at the Indiana Baptist State Convention

WHITE CROSS

White Cross, a direct ministry of material aid from the women in our churches to the Northern Baptist missionaries on home and foreign fields, is a very significant part of our work. One state worker has called it "Christianity in action." The Overland division is directed by the Woman's American Baptist Home Mission Society for providing needs on our home mission fields, and the Overseas by the Woman's American Baptist Foreign Mission Society for our fields overseas. The White Cross program is vital in the missionary task because in it often lies the difference between *having* "the needful" to answer a call, and *not having* the tool for service.

Some important information and helpful suggestions are below:

Overland

The needs of the home mission field determine what kind of White Cross articles are requested. Thus we find that not only is there difference between overland and overseas White Cross but there may be considerable variance between re-

quests from home mission fields. It should be noted that although overseas packages are sent to the office of the Woman's American Baptist Foreign Mission Society in New York City, the overland packages are sent directly to the individual home mission field.

Often we are asked about the needs of our Baptist Children's Homes in Alaska. At present there are 51 children in residence. New admissions, adoptions and other changes in the status of the children cause this number to change occasionally. Women often ask why a child in Alaska needs so much clothing. Kodiak has a surface soil of volcanic ash, like fine pumice, which is very hard on shoes and rubbers. The climate is damp and weather often unpredictable. Since the children walk two miles each way to school and their favorite playground on the beach, frequent rains mean that they are often wet enough to require a complete change of clothing. As yet only one cottage has a dryer. There are not many days when clothes can be dried outside and they do not dry quickly in the available space inside. New children admitted to

the cottages sometimes come from neglected homes and bring very little clothing with them. Things provided for other children must be shared with these newcomers.

All overland White Cross quotas represent the actual needs of the field. It is not always possible to store or make adequate use of larger quantities of some articles. Please check back with your White Cross director before making any large increase in the number of articles for which you have been requested.

Because of excessively high customs duties we cannot send White Cross materials to El Salvador, Nicaragua, Mexico, Cuba and Haiti, except in very unusual circumstances.

Pages 29 to 37 in the White Cross Service Manual (overland and overseas) give detailed information about Overland White Cross. Be sure to read these pages and follow instructions explicitly.

Overseas

The Overseas division of White Cross consists quite largely of providing hospital and surgical supplies, teaching aids, and valuable materials for use in churches and Sunday Schools on the ten Northern Baptist foreign fields, and to a limited extent in Europe. Once a year each missionary of the American Baptist Foreign Mission Society and of the Woman's American Baptist Foreign Mission Society is invited to send to New York a list of his estimated White Cross needs. These requisitioned amounts are apportioned among the state in which the missionary is related by church membership, support, or special White Cross assignment.

The woman who is the State White Cross Director divides her assigned portion among the associations, and the association

(Continued on page 62)

WOMEN • OVER • THE • SEAS

In the Mission Fields of the Woman's American Baptist Foreign Mission Society

Harvest Fields Are Ripening in South China

By ALICE M. GIFFIN

HAVE you ever seen 80 persons baptized at one time? I never had until exactly that number of young people, and men and women from all walks of life were baptized in the name of Christ here in the Baptist Church in Meihsien. We sometimes hear of tens or even hundreds being baptized at once on some mission fields, but it has never occurred in the Hakka field

week before baptism, be examined by the deacons, and be presented to the congregation, where he must voice his own testimony before he is accepted. Often some are asked to wait because the deacons feel they are not ready.

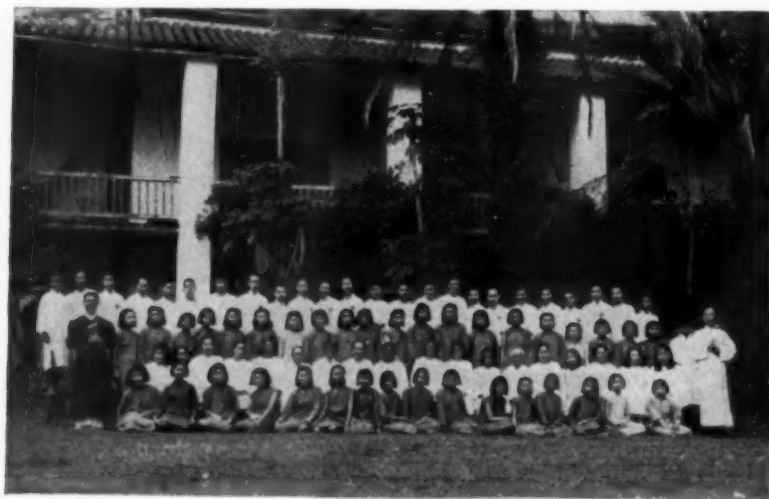
The baptismal service was inspiring. All 80 candidates gave their testimonies, taking just an hour. Then Pastor Wang spoke to

there must be in heaven that day as those souls declared their allegiance to Christ as Saviour and Lord. Pastor Wang baptized them all. He must have been worn out by the strenuous preceding program and then standing in cold running water for nearly two hours, but he showed no fatigue. Later the Christians gathered in the school chapel for a beautiful communion service.

I would like to share some of the testimonies we heard that day. There were 34 girls from our Kwang Yit Girls' School, the result of much prayer and personal work on the part of Christian teachers and students alike.

Shuk Min wanted above all else to follow Christ. On asking her

The baptismal service in Meihsien. Pastor Wang is about to baptize Judge Phang. See page 61.



The candidates for baptism with Pastor Wang (left) in black robe and Pastor Cham (right) in white

before. Here most of the men seek employment abroad, leaving the heavy work at home to the women, who have never felt they had time for religion. Late between 80 and 90 were baptized or confirmed at the Basle Mission Church (Swiss), and still later 27 more were baptized in our church. Can there be any doubt that harvest fields are ripening?

These converts are not accepted carelessly. Each candidate has to attend an instruction class for a



them briefly but forcibly of their responsibilities as Christians. In the afternoon we came to the Kwang Yit Girls' School for the baptismal service in the river. Without running water we could not use the church baptistry. I thought again and again of the joy

mother, she was told that if she was baptized she need not come home again. Her older sister who had been wavering decided against it, but Shuk Min put Christ first. She didn't go home until the Sunday following her public confession. When she did, nothing was

said and she knew that all was well. She was much concerned for her sister, but before school closed she, too, made the decision and was baptized in July.

Tshin Chu had her grandmother's approval but not her mother's. She, too, decided to go ahead. Just before the service her mother came to the school to threaten her. But she was the first of the 80 to be baptized. The next day she went home. Although her mother refused to speak to her, she listened while Tshin Chu talked with her grandmother. As Tshin Chu was leaving for school her mother gave her a bowl of fried rice to eat. Another victory was won.

Two more daughters of the county magistrate baptized this time make four Christians in that family. Their mother is a devout Buddhist. For several years we have had a number of girls from Kiangsi, relatives of a Christian doctor. They have politely refused to take any interest in Christian affairs. This time two of them accepted Christ. One, a very quiet girl, gave a fine testimony. I have never heard her speak out as she did before the whole congregation. There is no doubt that she knew Whom she had believed.

Chan Fong came from Canton to visit her aunt and came to school. She couldn't speak our dialect and had no friends, but she soon found friends here. She was a good student in every way. About Christmas time she accepted Christ, saying she felt God had led her here that she might know Him. It was sometime, however, before she could make up her mind to make the public profession here rather than wait until she returned home. In the meantime her uncle did all he could to discourage her, even putting a sign up by her bed, "No Christians allowed here." Thank God she won the victory and is such a radiant Christian

that she has been the means of helping several of her schoolmates, and her uncle has stopped his persecution.

The ten-year-old son of the widow of a famous general was kidnapped over a year ago. She paid the ransom and tried every other means to release him, all to no avail. Christian friends took an interest and often prayed with her urging her to depend on God. At Chinese New Year time an unexpected message came from the kidnappers telling her to send someone to get her son. On his safe return he said, "They told me you were sick with worry, Mother, and for me to come and comfort you." She gave God the glory and dedicated her son to Him in church one Sunday morning. Her daughter was one of our students baptized this time.

The one in whom we have seen the greatest change is Fi Min. A teacher asked her class of 26 one day how many believed there was a God. Fi Min, a rather mentally lazy, unresponsive girl, interested only in athletics, was the only one who did not raise her hand. We were all surprised when she came of her own accord to sign up for baptism. She said, "Not long ago I was opposed to Christianity, but now I believe." She gave that testimony among her fellow students and has been influential in winning several of them. She has become eager and responsive, regularly attending Sunday school and church. This summer she has joined the choir and has brought her mother to church several times. She was chosen to represent the county in the provincial track meet. She came back praising God for His care. They had been fired on while going to Canton, and on the way back three girls in the boat ahead of them, members of another athletic team from another county, were kidnapped. There were two other

Christian girls with Fi Min and her party, and they felt their prayers were heard. I thank God every time I see Fi Min's shining face.

There were several Swatow-speaking candidates. Mrs. Liung had been a devout Buddhist. A fortune-teller had told her something terrible would happen to her during the year. She worried night and day, worshipping at home and in all the temples nearby. She was not well and was getting no better. A Christian neighbor talked with her and took her to see the Swatow-speaking Bible woman. She seemed to have unusual insight, for in a remarkably short time Mrs. Liung became a happy Christian. She had been a chain smoker, preferring to smoke rather than to eat, but she felt she should stop. She did stop completely. Pastor Wang talked with her husband, who works in the telegraph office. He said, "You don't have to convince me there is a Saviour. I know it after seeing the change in my wife." He also was baptized.

Dr. Evelyn Lee, one of our graduates, has been much concerned about her relatives, but they have always been more or less antagonistic. Last spring six from her home were baptized, and three more young people followed later. Siet Yang spent 10 years in our school and now is doing secretarial work in the city. In her testimony she said, "Ever since Mrs. Giffin (the mother of the writer) first spoke to our Bible class when I entered the primary school, God's Spirit has been working in my heart."

A man in his thirties testified that he had been active in the anti-Christian disturbances in our boys' Academy in the 1920's. However, God had not let him go. After he made the decision recently to follow Christ he was notified that his company was transferring him. He

(Continued on page 61)



Sharing With Others

*A Christmas Story from the Central Christian Center
in Wilmington, Delaware*

By CLADCILE ORELIA BOYD

NOTE — All names of persons in this story are fictitious except Mrs. Carlton A. Schwaner.

IT WAS about 3:30 in the afternoon on December 23, 1946. The day was snowy and somewhat dreary; things seemed dull in Wilmington, Delaware, especially so around the Central Christian Center, for it had been closed for the Christmas holidays leaving only the Director in the building. She sat at her desk evaluating the work done that day, and thinking about her trip to Chicago where she would attend the Christian Center Conference which would be held from December 27 to the 31st. Occasionally she looked out of the window. The patter of children's feet could be heard as they passed by. Boys and girls walked slowly and stared at the door as if tempted to come in, but seemingly realized the Center was surely closed and walked on. The whistle from the leather factory blew and called her attention to the fact that it was 4:00 o'clock. She went into the next room and settled down to complete some work.

It was about 5:30 when a knock was heard at the door. She paused from work to listen; the knock was repeated with emphasis. Since it was the custom for those who had been to the Center to enter without knocking, she knew this must be a stranger. The Director walked to the door and opened it. There stood a woman clean but poorly

clad. "Hello, come in," said the Director. The lady hesitated, the Director smiled and again said, "Come in." The lady walked in looking as if she were lost. The Director tried to make her feel at ease by introducing herself, helping the woman with her wraps, offering her a chair, extending a true welcome. The stranger started to speak and stammered, "I — my name — my children —" she stopped. She looked sad as if about to cry, but no tears came. The Director, too, was quiet, she wished to understand the lady.

"Director, my name is Valentin Sufrone. I have a problem — I mean — I, I need help. Mr. Hannibal suggested I see you."

The Director spoke, "What can I do for you? I shall be happy to

help in any way that I can."

Mrs. Sufrone then proceeded, "Tomorrow is Christmas Eve, I have no gifts for my children and I have very little money. Until today I thought that I had enough money for Christmas but things did not work out as I expected." She stopped talking and began to nervously move her hands.

"How many children do you have," asked the Director.

"I have five," she said. "My husband died six weeks ago leaving their support entirely to me. We moved here from Clinton, Oklahoma, about two months ago. It has been hard for me to find adequate work." She paused a little, "I do not know what to do. The children would be unhappy to wake up on Christmas morning with no gifts. Is there some way that you can help me?"

"Yes, I think that we can help you. Leave your address with me and we will see what we can do."



Instruction in cooking at the Wilmington Christian Center

A smile lighted the charming face of the young mother as she rose and clasped tightly the Director's hand. "Thank you. You are good to me." They parted as they bade each other good night.

The Director walked back into the room. She sat wondering how she was going to meet Mrs. Sufrone's needs. She knew that all the gifts which had been given to the Center by friends in Wilmington and vicinity, had been distributed to the boys and girls at the Center's Christmas program the night before. As she thought over the matter, these words came to her, "Someone has said faith is the channel through which God pours His boundless supply into man's boundless need." I'll finish my work and then call the minister of Central Baptist Church, to see if he has any suggestions to help Mrs. Sufrone.

Before the Director's work was finished Miss Hill, the busy sponsor of the Baptist Youth Fellowship, The Busy Bee Club, and other activities at the Center, came in. "Good evening, Miss Hill, I am happy to see you. You always come in just at the right time."

"In time for what?" asked Miss Hill.

"You are just in time to help work out plans to get some Christmas gifts before tomorrow night." Then she told the story of Mrs. Sufrone's visit.

Miss Hill sat down and started with suggestions: several agencies were phoned, with no answers for the offices were closed for the day. They decided to go home and sleep over the matter, Miss Hill saying, "It will be better to tackle the job in the morning when we are fresh and full of vitality." So Mrs. Sufrone's needs were to receive first attention the next morning.

The next day was full of the Christmas Eve spirit. Boys and girls were dashing here and there

with holly, mistletoe, Christmas trees, and bells. The smell of mince pies, cakes, and roast meats were in the air. Everyone was busy and looked happy. Miss Hill and the Director arrived at the Center about the same time. The Director began to telephone the different Agencies hoping to get aid for Mrs. Sufrone, but with no success, and it was too close to Christmas for comfort. Miss Hill interrupted the phoning saying, "Director, there is someone at the door who would like to see you."

"Thank you," said the Director and went to welcome the visitor.

"Good morning, come in sir," were the words of greeting extended the visitor.

"Thank you," he said. I live next door. The expressman left a package outside late Saturday afternoon for the Center was closed. It was raining so I took it home in order to protect it. Now I have it here."

The Director replied, "It was kind of you to take care of it and I thank you very much."

"You are very welcome," he replied and left.

The Director anxiously opened the package. Attached to it was a

letter addressed to her which she hurriedly opened. The letter read:

We heard about the new work at Wilmington, Delaware, that is, the opening of the Christian Center. We are interested in your work. Here is a White Cross package containing 61 gifts for the boys and girls, from the B.Y.K.O.T.A. Club of Glendale, Long Island, N. Y. (Be Ye Kind One To Another.) We hope that they will help you out at your Christmas program. (Signed) Mrs. Carlton A. Schwaner.

The Director happily called to the others in the building and told them what had happened. They opened the box and enjoyed looking at the gifts. A basket was packed for Mrs. Sufrone.

In the afternoon Miss Hill and the Director went to Mrs. Sufrone's with the basket. Mrs. Sufrone answered the door, "I was looking for you."

"Yes, and we have something for you," said the Director.

"Thank you, thank you," said Mrs. Sufrone, "I shall never forget your kindness. This is surely the Spirit of the Christ Child."

"We wish you a merry Christmas and a happy New Year," said Miss Hill and the Director.

"I wish the same to you," said Mrs. Sufrone. "Good-bye."

YOUR FIRST GIFT OF THE NEW YEAR!

Make It a CARE Package

By RUTH E. FINWALL

HOW thrilling it is to be on the receiving end of the line; that is, receiving letters, some saying: "To-day we had our Christmas party. Instead of giving one another Christmas gifts, as we usually have done, we decided we would make it a CARE CHRISTMAS PARTY. From the enclosed check you will know that we really are c-a-r-i-n-g. Do I need to tell you that we shall never forget this party? We dramatized our presen-

tation of CARE. It worked. We shall have another party February, centering our party around Valentine's day—Have a heart party."

Another letter tells about a CARE dinner party which produced \$468 for CARE PACKAGES.

From a church on the west coast comes a letter which indicates clearly what one woman can do whose heart and soul are on fire for a great cause. She belongs to a church where there are a number

(Continued on page 63)

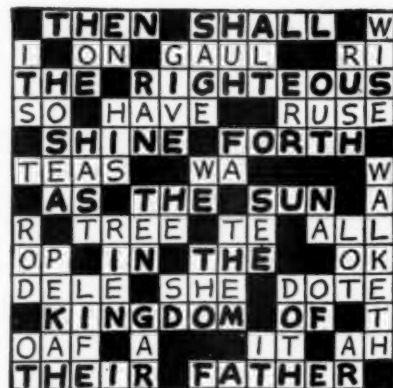
MISSIONS CROSS WORD PUZZLE PAGE

No. 46—Hatred

ACROSS

1. and 4. "hath been said, . . . love thy neighbour" Matt. 5:43
9. "He that hateth dissembleth with his . . ." Prov. 26:24
11. "nor eat . . . grapes, or dried" Num. 6:3
12. "Blessed are . . . , when men shall hate you" Luke 6:22
13. Interval embracing eight diatonic degrees
16. "if ye forgive . . . , men their trespasses" Matt. 6:15
18. "if any man . . . his neighbour" Deut. 19:11
19. Hawaiian Islands
20. North Dakota
22. "Ye that love the Lord, hate. . ." Ps. 97:10
23. Definition
24. "do . . . to them that hate you" Matt. 5:44
27. "it hated me . . . it hated you" John 15:18

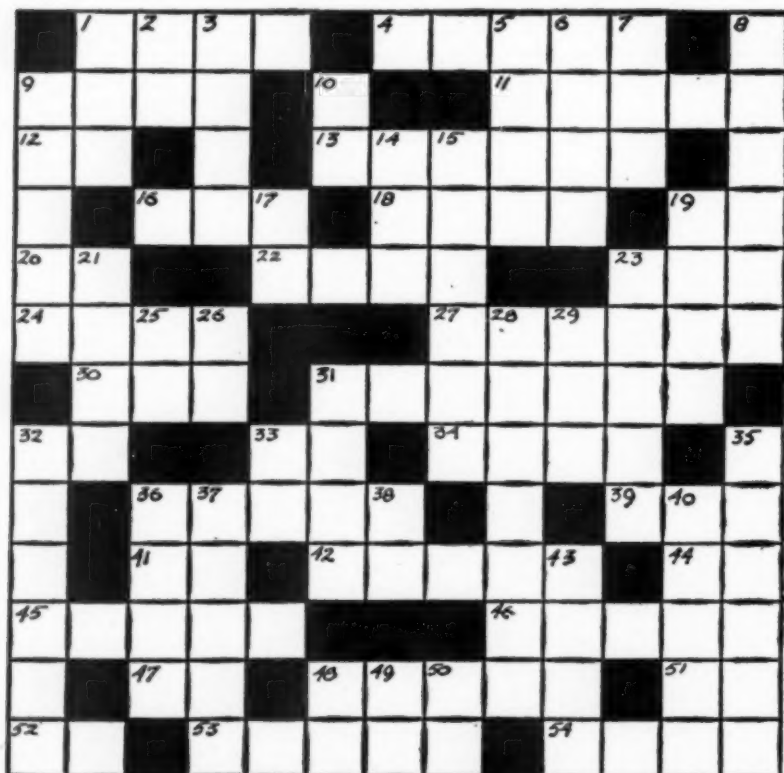
30. "first be reconciled to . . . brother" Matt. 5:24
31. "he that hateth his . . . is in darkness" I John 2:11
32. Deadhead
33. Old English
34. Examination
36. "stand up in his estate a raiser of . . ." Dan. 11:20
39. Color
41. "he that hateth his life . . . this world" John 12:25
42. "day is . . . , the night also is . . ." Ps. 74:16
44. North Carolina
45. Relating to a node
46. Positive terminal of an electric source
47. And
48. "If the . . . hate you." John 15:18
51. East Indies
52. Second note in scale
53. "love the Lord thy God with all thy . . ." Matt. 22:37
54. "lewd fellows of the baser . . ." Acts 17:5



Last Month's Puzzle

DOWN

1. "and . . . them about thy neck" Prov. 6:21
2. High Priest
3. Combining form for osmium
5. Japanese weight
6. "... your enemies" Matt. 5:44
7. Same as 1 down
8. "Hatred stirreth up . . . s" Prov. 10:12
9. "He that hideth hatred with . . . lips" Prov. 10:18
10. "The fear of the Lord is . . . hate evil" Prov. 8:13
14. Greek letter
15. One of an extinct breed of dogs
17. Topographical Engineer
19. German title of respect
21. "six things . . . the Lord hate" Prov. 6:16
23. "whosoever . . . not righteousness" I John 3:10
25. "... that men would praise the Lord" Ps. 107:31
26. Dysprosium
28. "no murderer hath . . . life abiding in him" I John 3:15
29. Fellow of the Horticultural Society
31. Vegetable
32. "Better is a . . . of herbs where love is" Prov. 15:17
33. "than a stall d . . and hatred therewith" Prov. 15:17
35. "Whose hatred is covered by . . ." Prov. 26:26



36. Rising and falling of ocean's surface
 37. Father of Shamgar, third judge after Joshua. Judges 3:31
 38. Shilling
 40. "that they are all . . . sin" Rom 3:9
 43. "shall judge the . . . of the earth" I Sam. 2:10
 48. West Australia
 49. ". . . who hath given understanding to the heart" Job 38:36
 50. Right

Our text is 1, 4, 16, 18, 30, 31, 41, 42 and 53 combined

THE OPEN FORUM OF METHODS

CONDUCTED BY ELIZABETH I. FENSON

Council on Finance and Promotion, 152 Madison Ave., New York 16, N. Y.

Visualizing the Crusade for Christ through Evangelism

From January 1 to Easter, many Baptist churches will be engaged in a great CRUSADE FOR CHRIST THROUGH EVANGELISM. Women have an important part in the CRUSADE, and doubtless many groups will wish to adopt or adapt the poster designed by Mrs. J. H. Williams, Spiritual Life Chairman of Long Island (N. Y.) Association.

A large white cross, radiating light, stands out against a heavily shaded background. The central portion of the cross bears the following admonition:

PRAY AS YOU GO
 AND
 TAKE THE NAME
 OF JESUS
 WITH YOU

The upper portion of the cross, under the heading EVANGELISM, carries a reminder of the "Eight A.M. tryst with God to pray for a vision of Christ and His Cross, a reconditioning of our own souls and a world-wide spiritual awakening. Be Christ conscious."

One arm of the cross has this message on EVANGELISM—Through Worship: "Private and family prayers. Regular attendance at Sunday and midweek services. Arrange for daily periods of meditation." The other relates to EVANGELISM—Through Education: "Per-

sonal study of the Bible. Reading of inspirational books on prayer and evangelism. Conferences on Evangelism."

The lower portion of the cross carries a longer message on EVANGELISM—Through Service: "Witness for Christ always. Visitation: Call on indifferent members of your Church, the unchurched, the newcomers in your community. Cultivation of new members. Become tithers of time, talent and treasure. Publicize the Church. *Even So Send I You.*"

Enlist the aid of some "tither of talent" in your church in the production of such a poster (or, better still, several) to constantly remind the members of THE CRUSADE FOR CHRIST THROUGH EVANGELISM.

New Members

The CRUSADE is sure to result in new members for the Woman's Missionary Society as well as for

the church. Begin now to plan some form of recognition of such new members,—perhaps as a part of the annual meeting in April, or as a feature of the opening meeting of the new program year in May. "Cultivation of new members" implies an awareness on the part of the officers of the talents of these new friends.

New Program Aids

Word has come to THE OPEN FORUM of several helpful publications worthy of a place in your reference library. As this is written our review copies have not reached us, but other program builders have recommended them, and so we pass the information on.

Building A Program is a manual for Club Leaders, priced at 10¢. It begins with an article on "What Makes A Good Program," with others on discussion, panel method, forum, film forum, how to stimulate interest, etc. Order from the New York Times, Times Square, New York City.

A "basic, simple, interesting" manual, *Let's Have A Discussion*, is published by the League of Women Voters, 726 Jackson Place, N. W., Washington 6, D. C. Ask for Publication 77—price 10¢.

The Department of Agriculture, Washington, D. C., has two free pamphlets of interest to program builders. In *Suggestions for Panel Discussion* (Publication DN4) panel discussion is defined, preparation by program committee outlined, panel leader's preparatory job suggested, conducting the panel as leader and member described. *What Is the Discussion Leader's Job?* (Publication D3) is more detailed, but helpful suggestions will be discovered. Other technique pamphlets are listed in this.

Order these as indicated—do not include them in orders for books or denominational materials.

Instructions to Subscribers

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When you receive notice that your subscription has expired, renew it at once. If you have not already done so, use the blank enclosed in your final copy. Give the blank and money to your Club Manager; if there is none, send directly to us. Please sign your name exactly as it appears on your present address label.

Sometimes as subscriber who has already renewed may receive this blank, the renewal having reached us after this copy containing the blank has been mailed.

When reporting change of address send both the old and the new address.

MISSIONARY • EDUCATION

A Different "New Leaf"

The morning on which this item is being written the newspapers carry information that the giving of persons to religious work in 1946 and 1947 is 40% lower than the giving in 1930 and 35% than the average of 1930 to 1932.

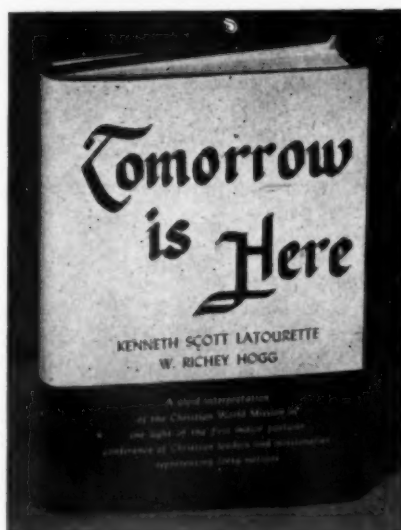
Great funds have been raised for church relief and for church buildings and yet the regular giving has not poured out of sensitized hearts for the work of Protestants, Catholics, and Jews in so large a measure as in the early days of the depression.

Some may say they are helping people in Europe and receive no credit for this; others may say that taxes are higher; still others may say they have given to general relief. All of these statements probably are true.

In an address not long ago the statement was made: "People abroad have lost what they could not do without." Christians—Baptists—can adequately fulfill their destiny by giving up voluntarily what they cannot do without. If Baptists should person by person, church by church, determine on this procedure—and other Christians join them—there could be no question about the pattern of world order and the rehabilitation of the destitute and despairing.

Turning Toward 1948-1949

Our eyes have been turned to Europe very largely in the last year or two. In 1948-1949 through missionary education Baptists and other cooperating protestant groups will study "China in the Asia of Today." This means no less interest in Europe but more intelligent thought about our neighbors across the Pacific, with whom we also share the Gospel and material aid.



The Crusade for Christ through Evangelism has led Baptists to consider the work in the Homeland in 1948-1949. This same passion which has been aroused for winning men for Jesus Christ will be enriched and re-aroused through a study of the zealous evangelicals of Latin America.

Let us "give of our wealth to bear the message glorious"! Let us

continue the Crusade for Christ through Evangelism! Let us look to Europe now with sympathy and aid and in the year ahead enlarge our understanding and challenge our spirits through a clearer knowledge of Baptist work in Latin America and Asia in a setting of the wider Christian fellowship.—

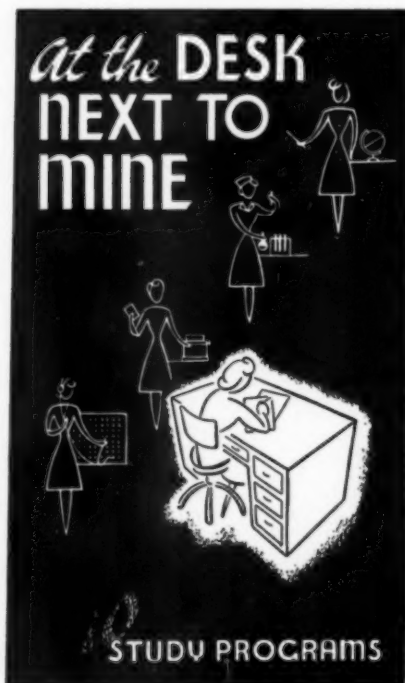
Dorothy A. Stevens

At the Desk Next to Mine and Other Programs for Employed Women. First-of-their-kind programs prepared by Christian women in answer to request for interdenominational approach to world problems, Christian missions and personal adjustments at home, at work and at church. *At the Desk Next to Mine*, Edna Bronson; *Foundations of Faith*, Georgia Harkness; *World Order*, Mabel Head, and seven other programs by well-known leaders. 50 cents.

Tomorrow Is Here. Kenneth Scott Latourette and W. Richey Hogg. This a popular report of the Whitby Conference. It contains several pages of questions for study groups. An appendix in the cloth edition contains some reports prepared for Whitby. This has been selected by the Pulpit Book Club as the Dual Selection for January. Cloth, \$1.50; paper, 90 cents.

Workers Needed For Green Lake

The Northern Baptist Assembly at Green Lake, Wisconsin needs workers for the 1948 season. Many are needed who can come as early as May 1 and stay through October. Others are needed for the summer months only. Married couples (if both work) and single men and women are acceptable. Travel allowance available over long distances. There is need for



clerks, stenographers, bookkeepers, general office workers, hostesses, kitchen workers, gatemen, handy-men, switchboard and teletype operators, etc. Address inquiries to: Mr. J. C. Clark, Northern Baptist Assembly, Green Lake, Wisconsin.

Baptist "Best Sellers"

The Adult Study Book prepared for Northern Baptists for 1947-1948 is a best seller. An edition of 5000 copies of *The Sun Is Up* sold out in 5 months! This is history for one of our mission study books. A new edition is available now.

The Bible Travels Today—the new picture set on World Evangelism for children is surpassing all expectation in its reception by children's leaders.

One Gospel for All Boys and Girls is being used more widely than any previous children's Baptist study book.

Occupation Translation—the Bap-



Bible Book of the Month

JANUARY.....ROMANS
FEBRUARY.....ACTS

tist Guide to *Great Is the Company*—planned for Senior High young people is the most popular program guide yet produced.

Let's Go to Church—the Junior High Guide based on *In Every Land* is proving to be a worthy running mate of *Occupation Translation*.

Have you used these materials? Have you had your School of Missions? In the plan of The Crusade for Christ through Evangelism a February-March School of Missions is suggested on the theme of World Evangelism, using the denominational books and guides and the interdenominational study books.

Every church that has a well planned School of Missions—including cooperative expression of the things that have been learned—finds that the members are stronger Christians and the church is more eager to contribute to the mission cause. Ask some pastor who has had a well planned School of Missions for his suggestions and recommendations; write to The Department of Missionary Education for suggestions and recommendations; tell the Department of Missionary Education about your carefully planned School of Missions.

THE BAPTIST YOUTH FELLOWSHIP

World Wide Guild

Royal Ambassadors

Dear Friends of the Baptist Youth Fellowship,

Happy New Year to you! The words as we say them seem to have a ring out of harmony with the world in which we live. What will be *new* about it? What will make it *happy*? Will the year mean better understanding between nations; less selfish scramble for profits; more genuine concern for need; a real sense of missions on the part of national leaders; an up-surge of witnessing on the part of the church; a discipleship of each Christian which puts the Kingdom of God first?

I cannot accomplish it all but a new year can begin with me in the part of the world in which I live. One dedicated person multiplied

Guild Covenant

Mindful of the millions who are still in darkness
Because they know not Him who came bringing
Light and love and life
To all men everywhere;

Remembering the words of Christ, who said,
"I am the Light of the World," and again,
"Ye are the Light of the World";

I gratefully pledge myself to work henceforth with Him;
Giving time, money and prayer,
That to those who seek for life abundant,
The Light of Life may come.

—that could mean a *new* and *happy* year.

In beginning this year the Covenant of the Guild, in all the fullness of meaning which can be put into it, is a pledge I should like to make to a happy new year. Will you of the Baptist Youth Fellowship join me in it?

BAPTIST YOUTH FELLOWSHIP

Very sincerely yours,

Elvis P. Kappner

Youth and the Bible and Missionary Conferences

The Baptist Youth Fellowship, representing the youth of our denomination, voluntarily gave up

their Discipleship Convocations this year to share in the larger denominational field program known as the Bible and Missionary Conferences. There will be one hundred great one-day meetings held throughout the territory of the Northern Baptist Convention during January, February and March.

Youth will have an important part in the Bible and Missionary Conferences. They are needed throughout the day to participate in all the sessions. The program calls for a special youth conference in the morning. The Discipleship Representative on the team will present the Discipleship Plan to the entire group following the conference. Youth will participate in the afternoon conference on the "World Mission of Northern Baptists." There will be a separate youth banquet in the evening followed by a session of inspiration with a closing commitment service. The purpose of the Bible and Missionary Conferences is to undergird the World Mission of Northern Baptists through the presentation of the Biblical basis of our mission and of our personal responsibility; the scope of our mission, the need of the field, and the effectiveness of our workers; and the spiritual implications of the discipleship movement of Baptist youth.

There will be eleven circuits and the team for each circuit will have as one of its members a young person serving as the Discipleship Representative. Those serving in this capacity are Carrie Dollar, Ted Parker, Helen Cann, Andrew Davison, James Ashbrook, Kenneth Dodgson, Kenneth Dannenhauer, Paul Mills, John Garver, Roscoe Keeney, Ernestine Moore, Gordon Smith, Wendell Gangwish, Ralph Lightbody, Morse Bettison, Nanette Oliver, Roger Frederikson, Cay Hermann, Jean Beck and John Lay.

Each local conference committee



Bethany B.Y.F., Highland, Ill.

will have among its members a youth from the area serving as the Youth representative. It will be the responsibility of this youth representative to promote the conference among the youth of his area.

These meetings may well see the beginning of a new spiritual awakening among Northern Baptists leading to Discipleship service in which the Baptist Youth Fellowship has proven the leader.

A Rural Church Did It

The B.Y.F. of Bethany Baptist Church, Highland, Illinois, has twenty-two members and two adult sponsors. The church is a *rural* church not large in numbers, only having about ninety resident members but it is "missionary minded."

One Sunday a basket dinner was held at the church after the morning study and worship period in the Sunday School. The purpose of this program was to raise funds for relief work in the European countries and Asia. An offering was taken for money with which to buy cereals for food, and everyone was requested to bring along any used clothing with particular emphasis on usable shoes.

There was a good attendance and the offering that day for "Fellowship Carloads" was \$54.50. They collected 33 pairs of shoes and other clothing including 12 new woolen suits for boys and young men and several boxes of used clothing. The shoes and clothing (115 lbs.) were sent to the St. Louis shipping center. The

B.Y.F. paid \$12.00 for shipping charges.

Guild Materials

In keeping with the relationship of the Guild as part of the Baptist Youth Fellowship some of the Guild materials have been revised and new ones are being prepared.

As new Guild groups are formed an *Application Blank* for enrollment is filled out and sent to the New York office. As soon as it is received an attractive *Certificate of Enrollment*, bearing the Baptist Youth Fellowship symbol is mailed to the leader of the group. Many times these are framed and hung in the room where the Guild usually meets. It would be fitting to have the President of the Fellowship make the presentation of the certificate.

The *Covenant* has been slightly revised in wording to make it increasingly meaningful to younger Guild girls. It is available on an attractive card which is priced at 50 cents a hundred copies.

Significance of Oslo

The new year as it opens can be for all of us the occasion for examining our faith against the problems of our day; the task in the light of world needs; the Bible in its revelation of the will of God for our time; the Christ in his lordship over our personal lives; ourselves, called to be disciples of his in a day of unprecedented challenge.

Oslo World Christian Youth Conference was the occasion for youth of many nations to examine these areas of religious life. The significance for one Baptist young person who attended is summed up briefly in the following points.

1. Oslo definitely made known to Christian youth of the world the need for evangelism throughout the world and we were there inspired and fired to evangelize within our respective countries.

2. "Jesus Christ is Lord," was the theme of the conference. Our faith in that fact was strengthened as we re-affirmed our belief that He is over our entire life—in every phase of that life as well as the entire world, our present and our future. Each delegate found Christ more real and more personal as each day of the conference strengthened our faith in "Jesus Christ as Lord."

3. Since Jesus Christ is Lord over my entire life, I know it is His will that I become active in politics, society, economics, etc. as well as the church. Further, I know that He has an answer for the problems I must face in every phase of my life and I know that He will show me what my stand should be as a Christian, as I face these problems.

4. Jesus Christ is Lord over the entire world. Because of that fact we became aware of our world task!

5. Through Bible study we heard the challenge God has for youth today. We also discovered His will for our lives. Bible study came to mean more to each young person who attended the conference because of the deep, frank, and prayerful daily Bible study periods we had.

6. We realized at Oslo how weak our faith was! There we attempted

to re-examine our Christian faith and think it through anew. Delegates leaving Oslo were studying their theological concepts in relation to the new views presented at Oslo.

And so this report could go on—for Oslo entailed so many significant factors. With each passing day, with each new problem faced, the Second World Conference of Christian Youth again enters my mind and the message of Oslo becomes more vital to me as time goes by.

It might do each of us good at the beginning of this year to put down for ourselves what "Jesus Christ Is Lord" means to me in 1948.

Youth Conference in China

Mildred Proctor, our missionary at Shaohing, China and known to many Baptist young people here sent us this thrilling account of a youth conference held last August in spite of almost insurmountable difficulties.

"The Light of the World, we hail Thee" sang the young people as they stood, lighted candles in hand, in the circle of the garden path. And "Light of the world, we take Thee," was their pledge as they bowed in prayer. The young people's conference was over.

The conference for young people was born of prayer and faith. For ten years war had cut its way into our personnel and program. Children and youth had been neglected in the sheer effort to keep life in our churches. Where were our leaders for the future? Would a conference for youth be of value? Would it be possible in this first year after the missionaries return? With inflation conditions would the Convention help to finance it, and could the young people afford to attend?

I, for one, felt we must try. Dr. Bau wrote urging us to go ahead. My first thought was that if only twenty met for three or four days it would be worthwhile. A committee was appointed consisting of two missionaries; two Chinese adults and three young people. They planned for fifty.

The day came—July 15—and seventy-three young people registered, from Ningpo, Shaohing, Hangchow, Kinhoa, and Shanghai. Hangchow, Ed Clayton's "Heaven Below," held new enchantment for that group as for the first time in history young people of the Chekiang Shanghai Baptist Convention met in conference. The Hangchow Union Girls' School sheltered us; Christian leaders of all groups made us welcome.

"Christ the Light of the World" was their chosen theme. It was carried out in beautiful thought in the morning worship services led by Pastor Y. C. Ching of Shanghai. Discussions of principles and problems of the Christian life, how we got our Bible, young people's methods, and recreational leadership, were led by Pastor T. E. Tsiang and Mr. James Chen of Shaohing, Mr. Gordon Gilbert and Miss Mildred Proctor. All parts of the program aimed to answer needs and to point ways forward in life and work.



Youth Chekiang Shanghai Baptist Convention

From the morning watch on the school lawn through worship, singing, discussion, play, until the closing dedication period of each day, the young people moved with appreciation and excellent spirit. Those of us who were leaders felt as we watched the group, that the hope of our Christian churches lay therein, that Christ the Light of China would shine through them. During the week five young people made known that they wished to give their lives in Christian service. Others spoke of new vision, and re-consecration.

And so they gathered that last

night on the steps of the Union Girls' School. They gave their testimonies of spiritual insight and renewed zeal. They lighted their candles at the symbolic light of Christ. Standing around the large circle of the walk leading to the school gate and the outside world, they pledged themselves anew to follow the Light, to carry the Light, to become that Light.

We who were leaders have a vision. Our dream is this: that as Green Lake serves Northern Baptists in the home land, Mohkanshan, which is the summer resort of this area, may serve in the same

capacity. Mohkanshan is a spot of beauty, away from the terrific summer heat of the plains, easily accessible, with assembly hall and a small chapel already available. It is our dream that another year may see young people gathered in God's presence there to face life's problems, to find the Christian's answers to become the light of our Christian churches. Other church groups of other denominations are thinking along similar lines, and it may be that together we can see our vision materialize. For our young people we want a mountaintop experience.

MISSIONARY EDUCATION FOR CHILDREN

The Children's World Crusade



Jewels, Heralds and Crusaders, Cobansey Baptist Church, Roadstown, New Jersey

Dear Boys and Girls,

This year we have been studying about "The Bible Goes Round The World." In this study I'm sure that you have been helped to see how missionary preachers, teachers, doctors, and printers have taken the gospel story of Jesus Christ to many lands. Have you seen yet a copy of the "Book of a Thousand Tongues?" This has facsimile pages of the thousand languages and dialects into which all or portions of the scripture had

been translated in 1940. On each page there is a brief story of the person who translated the scripture into that particular language. If you'll get a copy of this book you'll find that many of the translators have been Baptist. Some of our missionaries on the field today are at work on new translations. Your gifts of money and prayer and service projects help to keep them at work, and so in a very real way you, too, are "workers together with God." You'll also find in our

picture set, "The Bible Travels Today," the story of the first of all the Baptist Translators, Adiniram Judson, as well as a reproduction in one picture of the verses you know in five languages.

Have you invited another boy or girl to your Sunday School this month? This is one way that you can help to carry the story of Jesus Christ. You, too, can be in missionary service if you help someone else to know Jesus Christ, as Lord and Saviour. This might be your New Year's Resolution!

Your friend,

Florence Stansbury

Many, Many, Many Thanks

The little postman fairly staggered as he dropped his heavy sack to the floor of our veranda and dumped out package after package. From Maine to California and from Washington to Florida they came. Many, many thanks on behalf of the village pastors and school masters who will use these lovely Bible pictures and Sunday School papers in their work.—
Mrs. H. M. Randall, Tura, Assam.

The Evangel

"Lexie, look at the boat coming in!" cried Parescora. "It's Tim come back!"

"Aw, no that isn't the Shark! That's not even a fishing boat," was the contemptuous reply of Lexie, who knew everything.

"Tim wouldn't come in again so soon," said Ben.

"Come on," and Lexie was off, down the little path to the dock.

When they reached the dock, two or three of the men who had seen the boat approaching sauntered down to see what was happening.

"It's that mission boat," Parescora remarked. "Don't you remember the postman said they had one?"

Sure enough as the boat neared the dock the children began to spell out the name E V A N G E L. "Evangel, that's the name and there's Mr. Chandler, I saw him when I went to Kodiak last summer. He's lots of fun. He can do everything."

— From "THE BIBLE TRAVELS TODAY" — pictureset.

This is a picture of the Evangel. You can see she isn't quite finished yet. We'll try to get a picture of her as she is put into the water for her first trip to carry the gospel story of Jesus Christ to boys and girls in Alaska who have never heard of Him.

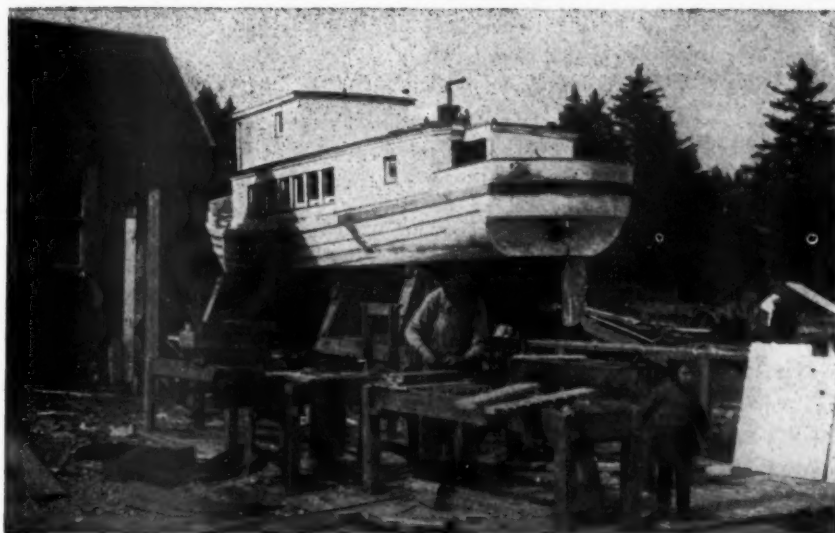
News from the Bjorks

Dear Boys and Girls,

We are happy to know of the interest of children in the United States for the Kingdom work here in the Philippines.

Possibly some of the following things children's groups could do for Filipino children.

1. Religious pictures, from Sunday School pictures, or religious magazines, unmounted in letters or mounted on col-



Building "The Evangel"

ored paper. At Christmas time we hope to give each child in the village churches a picture, so many will be needed to have one for each.

2. Scenery pictures, or animals.
3. If groups have money to buy something, any of the following would help:
 - a. Dime store booklets of religious stories or of nursery rhymes (10¢ or 25¢ type booklets).
 - b. By next April and May, we will have vacation Bible schools, at which time needs will be for pencils, crayons, small scissors, nursery rhymes, ABC rhymes, Bible story booklets, manila and colored paper.

This year we did not have Bible story pictures to show with stories at Bible Schools, so the young people of the Bacolod church traced and colored 500 pictures for the children in 10 different churches.

The best way to ship a box, is to send it parcel post. Mark any Sunday School material "used—no commercial value." Packages should weigh no more than 4 pounds 6 ounces. Cost of mailing—12¢ per pound.

Christmas cards with religious or scenery pictures from this Christmas could be sent and used in the Bible schools in May.

Our sincere thanks. The Filipinos are so appreciative of all done to spread the Gospel. They are eager, but trained workers are few.

In His Name,

Rev. and Mrs. Eugene A. Bjork
Negros Occ., The Philippines.

Why I Became a Christian

"I was but a poor, ignorant Songsarik (heathen Garo) when my son left our village and went to another one in order to go to the Mission village primary school which was being held there," related Chansa, leader of Bolchugiri village in the Garo Hills.

"While there he learned about Christ and became a Christian. When he came back home he would talk to me about being a Christian. He also taught me to read. Then, one day, my heart became open to the gospel and I accepted Christ as my Saviour. All because my son had gone to the school and had learned about Christ.

Now, although I am the only Christian man in the village, I am

helping to support our own village primary school in order that other children might learn about Christ and help their parents to become Christians."—*Tura Topics*

"God, I Want to Belong to You"

Pedro walked slowly along the stony footpath toward home. The basket he carried on his head was heavy. It was not the weight on his head that mattered now, but something within him that must be understood before he could meet his mother and the rest of the family. How could it be that the Great Holy Father, known only to the priest and blessed Mother Maria, knew about little Pedro, carrying greens and tortilla dough back from the market for his mother? Did He know about the little sick baby that cried so much? Did He know how much Pedro wanted to go to school where he could learn to read signs and newspapers and books? Did He really care about Indian people and want them to be happy? Pedro's friend Manuel was certainly much happier these days than he used to be. Maybe it was because he went often to the home of Jose's mother where they sang songs and heard stories about the Protestant God. Pedro had gone only twice, and he did not want to tell his father about these visits. His father would make him tell the priest. The first time he had gone to one of these meetings, he did not understand very much, but everyone was so kind to him, he wanted to go again. Manuel could talk to this God. Pedro had teased an old woman, but did this God really know about it? And could He hear a little boy? The next time he went to a meeting he noticed the songs the children sang, and he liked the American lady who had come to the village to sing songs and tell stories to the children about Jesus.

She said that Jesus understood about little children, and loved them all. He could hear their songs and prayers.

Pedro had stopped in the little path, for he was within sight of home now. A light breeze was blowing and a soft white cloud had piled up around the top of the mountain beyond the village.

The most beautiful flowers bloomed over the doorway of the house where Pedro's mother was preparing the evening meal for the family. One little girl with a crooked back squatted near and tried to imitate the deft way her mother patted out a tortilla and laid it on the hot iron pan over the charcoal fire. As each flat cake was laid in place, both mother and daughter would look out the doorway and down the road, for Pedro was late.

"Probably playing around the market place, or dreaming about the mountains," said the father. "Lita, you must teach him to obey better, and to do his errands more promptly."

"Yes, I will, but he is a good boy and will be here soon, I know," she replied. "He never forgets to return in time to help the baby at evening though it is little enough the child will eat these days." She turned a loving look on the second daughter who was trying to coax a smile to the thin, pale face of the baby.

Pedro was, indeed, still looking at the mountains, but the things he was thinking were about Manuel's God. Could he really talk to that God and tell Him how he wanted to be happy inside? Was it true? Then Pedro made a great decision. He said, right out loud, still looking up at his mountain, "I want to belong to you, God. I want to be happy like Manuel."

The basket was not so heavy now as Pedro started briskly on toward home. All his doubt had

vanished, and as he set his basket down on the mud floor inside the little hut, he turned a big grin toward his mother.

"Did you have a good time at market, son?" she asked.

"Well, I talked a bit with Manuel and Jose, and then I watched a little cloud up at the top of the mountain as I came home," he replied.

"I'm glad you like Jose, son. His mother is a good woman and often talks with me at market."

For a moment mother and son looked into one another's eyes, and then she picked a tortilla off the iron, spread it thickly with beans and sauce, rolled it up and handed it to Pedro.

"Oh, that is good, Mother," he said, flashing her another grin, and he went outside. The church bells were calling, and Pedro waited thoughtfully as he saw his father dutifully cross himself. Slowly Pedro bowed his head, and this time his voice was silent as he thought, "God, I want to belong to You."



Foreign Mission Evangelism

(Continued from page 46)

of the Baptist Institute at Philadelphia, Pa. Representing the Woman's American Baptist Foreign Mission Society are Mrs. L. B. Arey of Chicago, Mrs. William H. Jones of Scarsdale, Mrs. Frank C. Wigginton of Carnegie, Pa., Mrs. Ralph L. Palmer of Detroit, Mrs. I. George Blake of Franklin, Ind., Mrs. J. W. Decker of White Plains, N. Y., and Mrs. Herbert E. Hinton of Cresskill, N. J. Associate Secretary Herbert E. Hinton, has been named as a staff member of the Crusade for Christ through Evangelism. He represents the Foreign Mission societies.

WOMEN OVERSEAS

(Continued from page 49)

wished to finish up this matter before he left, but in the town where he had been working there was no opportunity for baptism before that date. He heard of the service here. He said God wanted him to come back to the place where he had made trouble to confess and set things right. He asked if my parents, Dr. and Mrs. J. Harry Giffin, were alive. On receiving a negative answer and upon hearing that I was here, he asked to be introduced to me. He felt he had greatly wronged my father in the affairs of the school. I am sure my parents rejoiced in heaven that day!

Thankful Grace and Beautiful Grace, the pastor's two older daughters, were among the number as well as the church janitor. He is a refugee boy with incurable tuberculosis of the hip-bone. County Judge Phang, a graduate of the Academy, and a man much respected for his justice and honesty, was baptized as was his wife. He has already taken a responsible place in the life of the church. He was our commencement speaker at the girls' school, and gave a fine Christian message.

These are typical of all who came. It is especially wonderful to see the way they are testifying, for now they are winning members of their families to Christ. We know God's Word will bear fruit. The harvest is ripe. The greatest need is for harvesters—missionaries sent from home. We try to help with the training of the Chinese young people who have dedicated themselves to full-time Christian work, and we need the support of friends at home in prayer to help carry on the many phases of our work. The central purpose of all we do is to seek to win men and women for Christ and to help them in their Christian witness.



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"Echoes Of The Past."
No. 2. "On The Jericho Road,"
"When He Put a Little Sunshin
In."
No. 3. "Can He Depend On You,"
"There's a Little Pine Log Cabin."
No. 4. "Kneel At The Cross,"
"Won't We Be Happy."
No. 5. "The Love of God," "If We Never Meet Again."
No. 6. "I Won't Have to Cross Jordan Alone," "I've
Been Listening."
No. 7. "I'm Winging My Way Back Home," "In The
Garden."
No. 8. "A Beautiful Life," "Keep On The Firing Line."
No. 9. "When He Calls I'll Fly Away," "The Old
Rugged Cross."
No. 10. "Tis Wonderful to Me," "When They Ring
The Golden Bells."
No. 11. "When God Dips His Love In My Heart,"
"I Can Tell You The Time."
No. 12. "I'm Satisfied With Jesus," "Did You Ever
Go Salin'."

\$1.00 each—6 for \$5.00—12 for \$10.00
SPECIAL! "An album of Christmas Carols"
O Little Town of Bethlehem; Hark! The Herald Angels
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THE CONFERENCE TABLE

(Continued from page 47)

White Cross secretaries divide their assigned portions among the local women's societies. The items listed are requested by the missionary; and in so far as possible, the specified articles in specified quantities are to be furnished. Regulations for packing and shipping the supplies are included in the White Cross Manual which may be procured from the state Director.

YOU WILL BE IMPRESSED

By the international scope as well as the missionary and educational content of this issue. So would a friend or relative who is not familiar with the magazine.

HAVE YOU EVER THOUGHT OF A
GIFT SUBSCRIPTION?

Address **MISSIONS**
152 Madison Ave., New York 16, N. Y.

Shipping regulations for over-seas shipment change frequently, but current ones must be followed. Space on boats is not easily available and costs for shipping have increased; therefore beginning January 1, 1948, each Society is asked (see Manual page 16) to help with shipping costs by sending in 20¢ per pound at the time they send in the supplies. (The Boards have to meet the remainder of shipping costs from other funds.)

White Cross supplies are greatly appreciated by missionaries, and the supplies inspire missionaries to greater service because of the testimony they are to the loyalty to Christ of the home churches.

ADA D. HARRISON (*Overland*)
IRENE A. JONES (*Overseas*)

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What MOVE Will YOU Make?

NEARLY 1,000 children, young people and adults enter the doors of the Weirton Christian Center, West Virginia, each month • **Northern Baptists Have 57 Christian Centers** • Christian Centers **MOVE** into a life to change it • Christian Centers need young people in dedicated service • Christian Centers need prayers from Baptists • Christian Centers need money to widen their ministry.

"WHAT MOVE WILL YOU MAKE?"

WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY
Mrs. Milo E. Wenger, 152 Madison Avenue, New York 16, N. Y.

Make It a CARE Package (Continued from page 51)

of organizations—to each of them she went with definite suggestions, and much information on why we must keep our supply of CARE packages rolling. Soon 53 CARE packages were pledged from that church—\$530. Yes, we are capable of the most herculean accomplishments, if we lose ourselves for a great cause—the cause of Christ!

Another letter says, "Enclosed is a check for \$60 for six CARE packages. Send them wherever they are needed."

Most of the money comes in for CARE without names. It saves much time to do it this way. When checks come in without requesting a name, we attach one of the names on the list from the Foreign Mission Societies. In other words, along with every \$10 order for a CARE package goes a name. When the name is supplied by our Societies, the thank you letters come to the Baptist Headquarters address, 152 Madison Avenue, New York. Let me quote from some of the letters received during the past few days:

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Raise funds for your treasury! High quality Vanilla, Shampoo, Hand Lotion and other items sell quickly at reasonable prices. Return what you don't sell.
Hundreds of organizations are using this easy, money raising plan.
Attractive samples (free to your official)

Write today for full particulars to:
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Norwalk, Ohio

YOUR CHURCH NAME on our mailing list will give you information regarding the latest

Religious Films
124 N. Bright Ave., Whittier, Calif., Dept. L
Publishers of Master Guide to Religious Films, \$2.50

"I pray and thank my God. Yesterday I received a CARE package. I and my family are very glad and we send thanks to God and to you. God bless you in America and us here in Germany."

Another writes: "Some weeks ago five CARE packages came to the following five families in a Displaced Person's Camp in Germany. . . . They brought great joy and pleasure. All these families came from Baptist churches in Latvia. Included in this group are two orphan boys, one fourteen and

one twelve years old. The father died in Latvia during the war, but the mother passed away here in Germany. We shall never forget to remember you in our prayers."

In a letter from a mother in a Displaced Person's Camp: "It was on September 28th that I received a CARE package. That was a very nice surprise to my husband and myself, but our three little daughters enjoyed it still more."

All CARE packages are guaranteed delivery. When you read this issue of MISSIONS it will be winter. Winter in a displaced camp is something we do not want to think about, not those of us who know the warmth of a home in the United States. We will be having all we need to eat. A CARE package will provide someone with food for a month. Another CARE package will provide blankets and other warm clothing for the bitter days of winter. Still another package will provide a package of clothes for a new born baby. Choose your package and send the money at once—sending it through your Church Treasurer. Mark your gift—for a CARE package—Northern Baptist Convention. Attach your name and address.

Earn Money Easily For Worthy Causes

★ Selling Gottschalk's Metal Sponges is a quick, easy, dignified way of raising money for church or club. These safe, handy household helps do a perfect cleaning and scouring job. Every woman knows about them, needs them, wants them. We furnish them to you at the lowest possible cost . . . you sell at regular retail price, make a tidy profit on each sale. Write today for liberal cooperative offer—Metal Sponge Sales Corporation, 3650 North 10th St., Philadelphia 40.

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**God's Spirit
is working
in the hearts of
the Congo people**

Missionaries write:

► "Twelve hundred candidates are enrolled in the inquirers' class . . ."

► "... the picture is brighter when we think of the 157 baptisms in another section . . ."

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— responsibilities!
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